

STUDIES IN
METHODIST
HISTORY

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STUDIES IN METHODIST HISTORY

COKESBURY TRAINING COURSE


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METHODIST HISTORY**

PREPARED BY
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NASHVILLE, TENN.
COKESBURY PRESS
1926

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CONTENTS

	PAGE
CHAPTER I	
Preparing a Man for a Task.....	7
CHAPTER II	
The Beginning of Methodism.....	18
CHAPTER III	
Methodism Brought to America.....	27
CHAPTER IV	
Organizing Methodism in the New World.....	35
CHAPTER V	
The Testing of a Man's Strength.....	44
CHAPTER VI	
Expansion in the West.....	54
CHAPTER VII	
Fixing the Form of Methodism.....	63
CHAPTER VIII	
"A House Divided".....	75
CHAPTER IX	
Methodism in the South.....	83
CHAPTER X	
Methodism in the North.....	96
CHAPTER XI	
Methodism and Missions.....	105
CHAPTER XII	
Methodism and Her Young People.....	117
CHAPTER XIII	
Methodism and the Spirit of Union.....	129

Studies in Methodist History

CHAPTER I

PREPARING A MAN FOR A TASK

AT midnight in the dead of winter in the year 1709 the sleeping village of Epworth in the north of England was suddenly aroused by the cry of "Fire! Fire!! Fire!!!" The house in which Rev. Samuel Wesley lived was burning. An excited crowd rushed into the street where the rectory stood and began to beat violently upon the door. When the family awoke, fire was falling through the roof into the rooms below where the children were sleeping. With great difficulty, all the family were removed to safety except one child, a boy of six, whose name was John Benjamin. The nurse had caught up baby Charles and fled from the room, calling to John to follow. But her cry failed to awaken the sleeping boy. The heat and the glare of the fire finally aroused him. Already escape by the door was impossible. The lad ran to a window. His little form could be seen outlined against the background of the raging furnace within. The unhappy father made two attempts to dash through the flames to rescue his child, but all in vain. Then he drew the family about him on the lawn and commended the spirit of the boy to God. But a quick-witted person suggested a human ladder. The first attempt failed. At the second trial, however, by the narrowest margin,

the child was pulled from the building just as the wall through which the window opened crashed to the ground. The wall fell inward. Had it fallen in the opposite direction, the child and his brave rescuers would have perished.

JOHN WESLEY'S ANCESTRY

The boy thus providentially saved from death was one of nineteen children born to Samuel Wesley and Susanna Annesley. His birth occurred on the seventeenth of June in the year 1703. He was descended from a "long line of English gentry and clergymen." Bartholomew Wesley, the great-grandfather of the boy, studied divinity and medicine and became a rector. He was antagonistic to the Church of England. In fact, all the Wesleys, down to Samuel, the father of John, took a hostile attitude to the Established Church. But Samuel studied the question very carefully for himself and became a rector in the Establishment, thus proving the vigor and the independence of his character. He became an author and won the favor of the queen by dedicating one of his books to Her Majesty. The living of Epworth was bestowed upon him as a reward.

Susanna Annesley, the mother of John Wesley, was also a person of remarkable originality and independence of action. Although brought up in a home hostile to the Church of England, this girl, at the tender age of thirteen, "calmly weighed the points at issue and cast in her lot with the Church."

Thus John Wesley came to be born into the Church

of England. Samuel Wesley's first curacy was in the city of London. After this he spent seven years at South Ormsby, and then came to Epworth.

BAD CONDITIONS IN ENGLAND

The England in which John Wesley grew up was cursed with many forms of evil. As one passed through the streets of London he beheld on every hand signs of the most shocking wickedness. Every sixth door opened into a grog shop. Drunken men and women reeled at every crossing. Hidden cellars were filled with wretches in complete debauch. Criminals had no fear of the police and inflicted upon their victims the most outrageous treatment. A gang of ruffians, for example, made a practice of flattening the noses of persons whom they attacked and gouging out their eyes with their fingers. Gambling devices of the worst character were openly conducted everywhere. Wanton cruelty to dumb animals and violence to women and children were matters of common occurrence. The poor starved under conditions of shocking neglect. Prisoners were herded together in vile jails and left to die of revolting forms of disease.

When one moved among the learned and the cultured he encountered conditions but little better. Religion was dying. Faith in God was passing away. Young men openly sneered and scoffed at the feeble claims of morality and sunk themselves in the grossest forms of wickedness. The Church was despised. The clergy were dissipated and habitually neglected the most ordinary duties of their office. Preaching to the favored classes was entirely without freshness and power, and

there was no message at all for those who worked in the factories and toiled in the mines. Sullen distrust and bitter hatred of the rich and powerful were seething in the breasts of the poor and overburdened.

JOHN WESLEY'S EARLY HOME

Fortunately young Wesley was sheltered, in a measure, from these winds of wrath and destruction. Epworth was a quiet, secluded village. Its population was only about two thousand. The rectory stood on a three-acre lot, which furnished an ample playground for the Wesley children.

John's education was begun the day he was born. Unfailing regularity in nursing, sleeping, and dressing slowly formed habits from which the man in later years never departed. He was taught to "cry softly" and was soon made to understand that he could not get things by crying for them. With the rest of the children, as soon as he was old enough, he was seated in a little chair at a low table in the dining room under the eye of his watchful mother. After he had learned to use a knife and fork he was permitted to sit at the big table with the grown folk. Even before he could talk plainly, he was taught to ask the blessing by signs. Very early he was required to repeat the Lord's Prayer. In every respect, faultless politeness was insisted upon. In addition to this general instruction, Mrs Wesley spent an hour alone with each of the children every week. These interviews made such a deep impression upon John that, in after years, he asked his mother to devote an equal period of time to him in prayer.

IN BOARDING SCHOOL

When he was eleven years old, the Wesley boy found himself one morning in a large dining room in the city of London with thirty-nine other boys of about his own age. They were all dressed exactly alike. The Charterhouse School required that every boy wear a gown made of broadcloth and lined with baize. Think of forty boys sitting in solemn dignity in an attire like that! And behold how easily that dignity could be upset!

Hardly had the meal begun when one of the big boys reached over and lifted out of John's plate the juicy steak which had just been placed there by the waiter. He calmly ate the precious morsel without so much as saying, "By your leave." Wrath and indignation flamed in the breast of the boy from Epworth. But all that he could do was to submit with what grace he could muster. For it was a custom at Charterhouse for older boys to "fag" newcomers by taking their portion of meat at the table.

Little John Wesley's presence in the Charterhouse School was due to the influence of a powerful friend of his father. He was one of forty boys who had been admitted for free instruction. Very quickly John adapted himself to the new conditions. He soon became popular with the boys. One day at the recess hour the master was astonished to see the playground deserted. To his amusement and pleasure he found all the boys in one of the classrooms listening eagerly to captivating stories told by little John Wesley.

The rector's son did not allow absence from home to interrupt his religious habits. Morning and evening

he read the Bible and prayed. He attended church regularly and tried "not to be so bad as other people." On the advice of his father he exercised regularly by running around the large garden in the midst of which Charterhouse stood.

A COLLEGE STUDENT

After six years spent in the boarding school, John Wesley entered Christ Church College, one of the schools in the Oxford University system. Here financial difficulties began to worry the youth. As a Charterhouse boy he received an allowance from the college of \$200 a year. But that was far from sufficient to meet expenses. He borrowed money and found it hard to pay his creditors. With a little help from his father, however, he managed to continue as a student.

Poor health was another hindrance against which Wesley had to struggle. But for a fine spirit of determination he might easily have become an invalid. By careful attention to diet and exercise, however, he succeeded in improving his physical condition.

Not less serious were the religious difficulties against which the student had to contend. Although keeping up the well-formed habits of prayer and worship, Wesley confessed to going on "contentedly" in sin. His companions in the college proved to be a positive disadvantage to the serious young man. Finally a chance conversation with a porter stirred the soul of Wesley with deep dissatisfaction, and he began to want to be a better man. The newly kindled desire led to the decision to become a minister. So on September 19, 1725, John Wesley was ordained deacon in Christ

PREPARING A MAN FOR A TASK

Church Cathedral. This caused rejoicing in the Epworth rectory, and Samuel Wesley made the journey to Oxford to witness the ordination. Three years later young Wesley was ordained priest.

FELLOW IN LINCOLN COLLEGE

In an unexpected manner, the divinity student was saved from the harmful associations of Christ Church. He was elected a Fellow in Lincoln College. Two important advantages were thus gained. The Fellowship gave an income sufficient to relieve Wesley of financial embarrassment and furnished him an opportunity of choosing an entirely new set of companions. He refused to make friends of any who were not "of his spirit." He began to lose his love for company and seriously thought of taking a school in Yorkshire where he might enjoy complete seclusion. Happily his life was not permitted thus to find repose.

In order to make the best use of his opportunities, Wesley formed the habit of rising every morning at four o'clock. He reduced his work to a carefully prepared schedule of subjects and hours, devoting each day to the study of a particular course. He wrote verse, producing many hymns which have cheered the hearts of multitudes. He preached whenever an appointment could be arranged. Especially did he find pleasure in assisting his father.

THE HOLY CLUB

Returning in 1729 from a lengthy period of service in the Epworth parish, John Wesley discovered a new thing in Oxford University. In a certain student's

room were gathered together a number of young men intent upon a serious business. The names of some of these young men are known. There were present, besides John and Charles Wesley, William Morgan, Robert Kirkam, and John Gambol. Sometime earlier than this Charles Wesley had tried to help a student friend of his who had fallen into dissipation. He had called to his assistance a number of other young men. Thus had the club started which John Wesley, on his return to the university, found vigorously active. When he entered the club he was made its head.

The Holy Club had two aims: the spiritual improvement of its members and practical ministry to the needy. In order to realize the first aim, certain features were introduced into the regular meetings of the club. Prayer and Bible reading, the study of the classics, a careful review of the behavior and work of each member, and a program of future activities engaged the attention of the body.

In its practical ministry to the needy, the Holy Club developed many forms of service. Members were regularly assigned to visit the jails and workhouses, speaking to the felons and teaching them how to help one another. A relief fund was established to aid needy families. The sick were furnished with comforts. Boys and girls of ability were helped to go to school. In order to carry on this program the members of the club practiced extreme self-denial. John Wesley led all the rest. When his income was \$150 he gave away \$10 and lived on the remainder. When his salary was doubled he continued to live on \$140 and gave away the remainder. As his income increased he kept his personal

expenditures within the same limit and invested the entire surplus in benevolences.

The spirit and work of the Holy Club must be taken as the expression of the ideals and broadening sympathy of its head, John Wesley. It was to be expected that such a group as this would invite sneers and criticisms. The society was called by several names intended to discredit it, but the one that finally stuck was "The Methodists," because that fittingly described the system and order with which the Wesley brothers and their friends did their work.

THE MORAVIANS

From the moment of his awakening when a student in Christ Church College, John Wesley's dissatisfaction with his spiritual condition had increased instead of abating. His untiring labors in many forms of charity, as well as his rigid self-discipline, failed to bring the peace and contentment which he sought. So he was, of all men, most likely to accept any new opportunity which might be offered of satisfying his spiritual hunger.

Such an opportunity was presented in an invitation to go to America as a missionary. More workers were needed for the colony of Georgia, which had been founded as a refuge for small debtors who had suffered under the stringent laws of England. The Indians also were without religious instruction and guidance. So John and Charles Wesley, with two other members of the Holy Club, in October of the year 1735, embarked on a ship for America.

The ship's passengers included twenty-six Moravians

who were on their way to Georgia in quest of religious liberty. During a terrific storm at sea their calm and consistent behavior deeply impressed Wesley. He was convinced that they had a faith in God which he did not possess. He set himself to learn all that he could from them. As soon as he arrived in America he conversed at length with their leaders. The result was that he felt more keenly than ever that he did not know Jesus Christ as his personal Saviour.

After laboring in the colony two years Wesley was forced by violent dissensions to return to England. He felt that his mission to Georgia had ended in failure, and he asked himself the reason why. He confessed that he lacked that love without which almsgiving is a mockery. He saw that his desire for solitude was not in harmony with spiritual development.

In this spirit of discouragement Wesley landed in England. Among the first persons he met was Peter Bohler, another Moravian on his way to America to do missionary service. Peter Bohler taught Wesley that he could not trust in learning, but must believe in the Saviour in a simple way; that God was able to change a man's heart in an instant, and that one could know when the change took place. Wesley left off ritual prayers and began to pray out of his heart. He also preached Bohler's doctrine, although he had not attained the experience corresponding to it.

Finally, one evening, on May 24, 1738, he went to a prayer meeting in Aldersgate Street. While some one was reading Luther's description of the change which God works in the heart through faith, Wesley "felt his heart strangely warmed; felt that he did trust in Christ

alone for salvation, and that he had the assurance that his sins were taken away."

What more natural than that the next step should be a visit to the headquarters of the Moravians at Herrnhut, in Saxony? Here Wesley heard many witnesses confirm his own experience and beheld the fruits of repentance and faith in rich abundance. Walking in the light of a new illumination, John Wesley returned to London to begin a remarkable work.

QUESTIONS ON CHAPTER I

1. When and where was John Wesley born?
2. What was the character of his ancestry?
3. Describe his home training.
4. Describe his experience at boarding school.
5. What college did he attend?
6. Tell something of his college life.
7. What advantage did he enjoy as a Fellow of Lincoln College?
8. What is said of moral conditions in England at that time?
9. Give the origin and purpose of the Holy Club.
10. Why did the Wesleys go to America?
11. Show the influence of the Moravians upon John Wesley.

REFERENCE READING

Telford's "Life of John Wesley," Chapters I-VI.
McTyeire's "History of Methodism," Chapters I, III, and pages 49-62, 83-96.
Chappell's "Studies in the Life of John Wesley," Chapters I, II, and III, Sections 1 and 2, pages 31-44, 47-57.

CHAPTER II

THE BEGINNING OF METHODISM

FROM the sweet air of Herrnhut to the foul odors of London was not an agreeable change for the body; neither was the passage from the pure spiritual atmosphere of the Moravian colony to the degraded conditions of the English city helpful to the soul. But Wesley took the plunge with high enthusiasm. Landing on Saturday, he preached three sermons and gave a talk the next day, testifying to his new experience in religion. On Monday he spoke at Newgate prison.

WESLEY AND WHITEFIELD

One of the most active members of the Holy Club at Oxford University had been George Whitefield. He gained his place in the club by showing interest in outcasts. He became a remarkable preacher, known far and wide for his wonderful eloquence. Like Wesley, he visited America, where he established an orphanage and ranged through the colonies preaching to vast crowds. The year that Wesley paid his visit to the Moravians Whitefield returned to England. The two friends hastened to arrange a conference. They found themselves in close agreement and determined to work together.

METHODIST SOCIETIES

In England at this time there were many religious societies which were fostered by members of the Established Church. Acting on the advice of Peter

Bohler, Wesley and his friends, in the year 1738, formed such a society. It met in Fetter Lane. A few earnest souls came together from time to time for prayer, exhortation, Bible study, and testimony. Later, similar societies were established at other places. These Methodist Societies, as they came to be called, were patterned after the Holy Club. Their principal features were the band, the love feast, and testimonies. They differed from other societies of the kind in the enthusiasm which characterized them and the more thorough organization of their activities. The "band," for example, was a group of not less than five or more than ten persons who met regularly for counsel and testimony. Men and women formed separate groups. This paved the way for the class meeting.

THE GREAT REVIVAL

In Fetter Lane George Whitefield and John Wesley conducted a New Year's service. It lasted till three o'clock in the morning. This was the beginning of a great revival, which profoundly stirred England and finally spread to the colonies in America. Whitefield's preaching proved objectionable to the clergy, and he was forbidden to speak in any of the churches. He betook himself to Bristol, but encountered the same opposition. Then he began to preach in the commons and the fields. Multitudes of people who never entered a church crowded to his ministry. At Kingswood he was just as successful in preaching to the miners. After six weeks Whitefield sent for John Wesley to come to his assistance. Wesley described his first attempt at field preaching as a "consenting to be more vile." The ice once

broken, however, the joy of speaking to thousands of hungry souls in the open became a passion with him, and his word was with power. As he proclaimed the judgment of God and preached forgiveness of sins and the inward assurance of acceptance, hot tears of repentance streaked the grimy faces of the colliers of Kingswood. Men and women cried aloud under conviction of sin. Strange physical manifestations followed. The really important thing, however, was that the hearts of the people were changed. They became sober, gentle, helpful to each other, and showed a growing interest in the moral condition of the community.

At first bitterly opposed to the "irregularity" of his brother's course, Charles Wesley soon relented and joined in the work of spreading the revival. Operating from London and Bristol, the Wesleys, pushed their labors to Southampton, Leicester, Nottingham, Bath, and Wales. One of his journeys carried John Wesley far north to Newcastle-upon-Tyne, where a strong Church was planted.

METHODIST CHAPELS

The spread of the work and the rapid increase of Wesley's followers only angered the clergy of the Church of England. They forbade him to enter any of their pulpits. But new societies were forming every day. What could be done? Wesley determined to build chapels in which the Methodists might worship unmolested. The first one was erected at Bristol. Trustees were appointed to raise the money and finish the building. The title of ownership was to be vested in them. But they failed in the undertaking, and

THE BEGINNING OF METHODISM

Wesley himself took it over. The property was deeded to him. After that, all the chapels built for the Methodists during Mr. Wesley's lifetime were held in his own personal title. This gave rise to an important feature of British Wesleyan Methodism.

THE FIRST "COMMUNITY CENTER"

The practical side of the enthusiasts called Methodists was shown by their program of "welfare work." In London there was an old foundry which had been wrecked by an explosion. The Methodists purchased this for \$575 and spent \$3,000 for improvements. Besides a chapel with room for fifteen hundred worshipers, the building contained a preacher's house, a school, and a band room. One end of the band room was used for classes and prayer meetings. The other was fitted up as a book room and tract dispensary. Many forms of community service were introduced, such as furnishing employment and providing aid in sickness. The mother of the Wesleys spent her last years at the foundry, notably forwarding by her counsel and labors all the interests of the institution.

PERSECUTIONS AND DIVISIONS

Exclusion from the Churches was not the only form of hostility which the Wesleys encountered. They often met violence at the hands of angry mobs. A typical case of this kind was the treatment accorded John Wesley at Wednesbury, in Staffordshire. Soon after his arrival a mob gathered before the house in which the evangelist was lodged. Wesley agreed to go with them to a magistrate. Darkness quickly came

and a heavy rain with it. The magistrate had gone to bed and would not get up. The mob began to disperse. A company numbering some fifty attempted to escort the preacher back to his lodging. They were set upon, however, by a fresh rabble and their prisoner taken out of their hands. Wesley was dragged along, now by his clothing, now by the hair of his head. At a lull in the tumult he succeeded in making himself heard and won the leader over to his side. But the crowd rallied at a bridge and would have thrown Wesley into the river had not his guide spirited him away to safety. For five terrible hours Wesley had walked in company with death and yet had remained "as self-possessed as if he had been in his study."

More distressing to the Wesleys than the peril of death, however, were the painful estrangements which occurred between themselves and some who belonged to the societies. Sharp differences developed between George Whitefield and the brothers, which resulted in the separation of the friends. Whitefield taught that "a certain number are elected from eternity, and these must and shall be saved, and the rest of mankind must and shall be damned." Wesley preached universal redemption. Whitefield won the sympathy of Lady Huntington, a peeress of the realm, who gave liberally to the support of the work of Whitefield and his sympathizers.

METHODIST ORGANIZATION

Class Meeting.—It will be well to notice here a few of the novel features of Church activity to which the Methodist movement gave rise. At Bristol financial

embarrassments were overcome by dividing the society into groups of twelve, one of the number agreeing to collect a penny a week from each of the rest until the debt was paid. Wesley found new possibilities in this arrangement. In addition to his duty of gathering money, the leader's work was enlarged to include the oversight of all the members on his list. He was instructed to inquire into the behavior of those whom he visited weekly. At length, instead of calling upon each person separately, the leader met his group at a stated place and time. In this manner originated among the Methodists the class meeting.

Lay Preachers.—A very practical problem that confronted the Wesleys was how to take care of the rapidly multiplying number of preaching places. Upon leaving London one time for an extended absence, John Wesley called into his office a member of the society named Thomas Maxfield. He appointed this young man to hold the prayer meetings and look after the spiritual interests of the people while he was away. Maxfield served so acceptably that he was continued indefinitely in the same duties. Moreover, Wesley determined to try the plan in other places. Soon he gathered around him a number of consecrated young laymen upon whom he could depend as helpers and evangelists. Wesley's lay preachers received their full share of ridicule and opposition, but they proved a power among the Methodists.

Annual Conference.—Wesley saw that it was his duty to make these lay helpers as efficient as possible. So a second very important step was taken. He invited four lay preachers and four clergymen to meet his

brother Charles and himself in conference. These ten leaders assembled at the Foundry in the latter part of June, 1744. It was the first Annual Conference among the Methodists. After fasting and prayer, these simple questions were discussed: What to teach? How to teach? What to do? It became customary at this Conference to assign the preachers to their fields of labor. They were changed from one place to another as Mr. Wesley judged best.

Education.—Other significant features of the work of the Methodists now began to emerge in clearer outline. The school for miners' children at Kingswood was enlarged so that children of other classes might be taken in; the children, for example, of Wesley's preachers and helpers. The Book Room enjoyed a greatly extended patronage. John and Charles Wesley produced tracts and pamphlets and wrote hymns for the use of the societies.

A Missionary Relay Station.—A seed of Methodist doctrine got wafted across the Irish Channel and sprang up in Dublin. John Wesley crossed over to visit the new society. When he returned Charles went over and spent six months in an evangelistic tour of the island. The younger Wesley was buffeted with clubs and indicted by the grand jury as "a person of ill fame, a vagabond, and a common disturber of His Majesty's peace." But the fruits of this invasion of Ireland by the Methodists were of the most far-reaching significance. Robert Strawbridge, Philip Embury, and Edward Dromgoole were among the converts. These men bore the torch of the Methodist revival to the New World.

THE DEED OF DECLARATION

As John Wesley grew to be an old man he faced the question of finding a way to save the Methodist movement from breaking up and going to pieces. All the Methodist chapels in England were deeded to him personally. This had been necessary to safeguard the doctrine as well as the buildings of the Methodists. Wesley saw the necessity of making a legal transfer of his rights and interest in this property to those who should succeed him. He, therefore, selected one hundred preachers whom he designated "The Conference of the people called Methodists." Then he made a will by which all the chapels were turned over to this Conference of One Hundred. It was provided that when any of the One Hundred died the Conference should choose others to take their places and that the Conference should appoint to the chapels only such preachers as were in agreement with the Methodists on all points of doctrine and discipline. The Conference of One Hundred survives in England to-day as the legal body of the British Wesleyan Methodists.

QUESTIONS ON CHAPTER II

1. Show George Whitefield's influence upon Wesley.
2. Describe the early Methodist Societies.
3. What interest did Methodists show in social service?
4. What were some of the difficulties Wesley encountered?
5. Mention the most important features of Methodist organization.
6. How did Methodism find its way to Ireland?

STUDIES IN METHODIST HISTORY

7. What was the main significance of the Irish revival?
8. What was the Deed of Declaration?

REFERENCE READING

McTyeire's "History of Methodism," Chapters XI, XVIII-XXV.

Telford's "Life of Wesley," Chapters VII, XVIII.

CHAPTER III

METHODISM BROUGHT TO AMERICA

A PREPARATION very similar to that which took place in England paved the way for the entrance of Methodism into the American colonies. John Wesley's experience in Georgia, while disappointing to himself, nevertheless started an impulse which helped to get the soil ready for the sowing which was to come later. When George Whitefield heard that his comrades of the Holy Club stood in great need of assistance in their missionary work, he immediately sailed for America. The ship in which he traveled met the vessel in which Wesley was returning to England, but at the time both were ignorant of the fact.

Whitefield's preaching took the Georgia colony by storm. His deep interest in the orphan children whom he found there, however, determined his course of action. The effort to found a home for them compelled him to travel extensively through the colonies scattered along the Atlantic Coast. The eloquent preacher drew multitudes to hear him wherever he stopped. On Boston Common 23,000 persons listened to his impassioned appeal. Some of his sermons were printed and were read by young men in Virginia who afterwards became Methodist preachers. Eleven times Whitefield made the voyage between England and America. On his last visit to the New World, if he had swerved a little aside from his accustomed course southward, he might have beheld, in a lonely spot in Maryland, the

first meeting house built by the Methodists in America. It was a long, low-pitched log hut with a large opening cut in one side for a door and three smaller ones in the opposite side for windows. The floor was of native earth.

IRISH IMMIGRANTS

This first Methodist Church in the wilderness was one of the fruits of the Wesleyan revival in Ireland. Robert Strawbridge and Philip Embury, who were converted at that time, came with their families to America. Strawbridge was a farmer, and Embury was a carpenter. Both had formed the practice in the Old Country of conducting religious services for their neighbors. Probably in the year 1760 these immigrants landed in America. Robert Strawbridge settled on a wild, rugged farm lying along Sam's Creek, near Baltimore. Philip Embury found a home in New York.

THE FIRST ITINERANT

In his new home Robert Strawbridge kept up the practice of preaching to his neighbors. The simple rustics came to his house to attend services. He also preached in the homes of the people far and wide. Soon the crowds became so large that no house could hold them. Then the people decided to build a church.

Strawbridge continued to earn his bread by cultivating the land. His family also continued to multiply, as rural families usually do. At the same time opportunities to preach were increasing. The question of providing bread for the family became serious. Often upon leaving home in the morning Strawbridge knew that

there was not food enough in the pantry to last till evening. He would say: "We must depend upon the Lord to send the meat to-day." And somehow the children never went hungry to bed. Finally the neighbors arranged to cultivate the little farm and so release the preacher to give his whole time to the ministry of the Word.

PHILIP EMBURY'S AWAKENING

Having moved into a strange community, Philip Embury left off preaching. He hid his light under a bushel, while all around him men and women lived in open sin. One of the chief forms of amusement was card playing, which Philip did nothing to abate. One night Barbara Heck, a cousin of Philip, came suddenly upon a number of persons deeply absorbed in this sport. With hot indignation she seized the cards and threw them into the fire, at the same time sharply rebuking the whole company. Moreover, she went straight to Philip Embury and told him that if he did not at once begin to preach to the people he and all the rest would be lost.

So Embury began to preach. At first he opened his cottage, and five persons composed his audience. Soon a large hall was necessary to hold the crowds. Then a church was built in John Street. It was finished in stone and decorated in blue plaster, in striking contrast to the log meeting house on Sam's Creek.

One of Philip Embury's most valuable lieutenants was Captain Webb. He appeared in one of the early meetings in military dress with a green shade over one eye. From the first he showed deep interest in the work. He was a good speaker and sometimes preached with

his sword laid on the desk in front of him. He was also liberal with his money. The first and largest subscription to build the John Street church was given by him. When he was retired from military service with the pay of a captain, he gave his entire time to traveling about the country preaching.

RE-ENFORCEMENTS

The growth of the work demanded an increase in the number of laborers. An urgent appeal was sent to Wesley for help. Robert Williams came over and relieved Embury in John Street. Later in the autumn of 1769 still other assistance came in the person of two experienced preachers and a gift of \$250 toward the Church debt. Rev Richard Boardman and Rev. Joseph Pilmoor were received with great joy and entered at once upon their appointed task.

Two years later Francis Asbury and Richard Wright arrived from England. As the first of these became such a commanding figure in the New World, a brief description of his preparation for the part he played in American Methodism ought not to be omitted.

FRANCIS ASBURY

At the edge of the city of Birmingham, in Staffordshire, in a quiet garden full of flowers and growing things there lived a peasant and his devoted wife. Joseph Asbury earned bread for the family by tending the gardens of wealthy persons who lived in and around the city. The hours spared from this labor were spent in cultivating the scant acres about his own cottage, and thus a mite was added to the income upon which

the family lived. Lacking education, the gardener's faithfulness and straightforward honesty gave him a worthy place in the community.

The peasant's wife was described as a woman of "exceptional intelligence." A vital experience of religion evidenced itself in many deeds of kindness, while she firmly enforced her moral convictions in the government of her humble home.

Boyhood.—In the year 1745 a son was born to these industrious parents. They christened him Francis. From the first the child exhibited a marked inclination to goodness. He hated profanity and could not endure a lie. The wickedness of his playmates filled him with deep dismay. At the proper time Francis was entered in the neighborhood school. But the master was a hard and cruel man who seems to have been acquainted with no law of discipline except that of the rod. For trifling offenses he flogged excessively. The new pupil, sorely bruised and frightened, made little progress. So he was withdrawn from the school.

How little the Asburys dreamed of the future greatness of their son is shown by their willingness to place him in the home of a wealthy man as a domestic servant. At such a level the wonderful career of Francis Asbury began. The position offered advantages even as it imposed marks of a lowly station in life. Keenly sensitive to his environment, Francis did not fail to observe the manners and social practices of those whom he served. His graceful ease and charm of manner in after life among the rich and cultured of North America may, no doubt, be traced to his experience in this home while yet a boy.

But the boy's parents learned that his master was an ungodly character. In their eyes this was sufficient reason for taking Francis home. Here the lad improved the little skill he had acquired in reading and stored his soul with inspiration for the future by making himself familiar with the stirring Old Testament stories of heroes and martyrs. He gained a great deal also from the religious leaders and teachers whom his wisely alert mother invited into the cottage home.

The next change in his life made Francis Asbury an apprentice to a worker in leather, probably a saddler. In this relation he enjoyed two advantages: he lived as a member of the family in his master's house and associated with persons who, in religious practices and moral standards, were sympathetic with his own point of view. It helps us to understand the mighty labors of the man to know that the youth at this time presented a "sinewy and well-built frame, with a figure that suggested athletic vigor and a ruddy comeliness."

His Religious Awakening.—Nine miles distant from the Asbury home lay the village of West Bromich. Thither came chaplains of Lady Huntington, stirring the people to repentance and a large and simple faith in Christ. And thither trudged Francis Asbury to hear what these men had to say. The printed sermons of Whitefield fell into the hands of the serious-minded youth. He read them with deep eagerness and questioned his mother closely concerning the Methodists. Encouraged by her approval, he determined to go to Wednesbury, the scene of John Wesley's perilous adventure with the mob, where the Methodists conducted a flourishing society. He was fascinated by the

simple, hearty service which he attended. "This is wonderful indeed," he wrote. "It is certainly a strange way, but the best way. The preacher talked about confidence, assurance, etc., of which all my flights and hopes fell short."

Attendance upon many services of this kind so wrought upon the soul of the awakened youth that he retired to his father's barn one day and prayed the thing through. Hesitating to claim that he was converted, he nevertheless felt bold to pray with his companions and to hold services here and there in the homes of the people. Presently he found himself doing the work of a local preacher. For five years he continued to preach during the week, at the same time industriously pursuing his trade.

One of Wesley's Preachers.—At the age of twenty-three, the saddle maker became a traveling preacher in the Methodist Conference. Beginning as a "helper," the third year of his connection with the Conference marked his elevation to the rank of preacher in charge of a circuit.

The Conference of 1771 met in Bristol. Six months before it convened intimations came to the young itinerant that he ought to offer for service in America. Only a year previously the new circuit, America, had been listed among the regular appointments. When volunteers were called for, Asbury was among the first to respond.

Missionary to America.—Although the youngest of five who offered, he was accepted. Richard Wright was selected to accompany him. They embarked from

Bristol and, after a stormy voyage, landed in Philadelphia, where they were warmly received.

QUESTIONS ON CHAPTER III

1. Who were the pioneers of Methodism in America?
2. Show the connection between the Irish revival and American Methodism.
3. Describe the beginnings of Methodism in America.
4. Name the first missionaries sent out from England.
5. Sketch the early life of Francis Asbury.
6. Why did Asbury come to America?

REFERENCE READING

McTyeire's "History of Methodism," Chapters XV, XVII, XIX-XXIII.

"Francis Asbury," by Du Bose, Chapters I-IV.

CHAPTER IV

ORGANIZING METHODISM IN THE NEW WORLD

THE coming of Francis Asbury and Richard Wright gave American Methodism a new and powerful impulse. Tarrying in Philadelphia only long enough to receive an introduction to the society there, Asbury pushed on to New York. In that city he found a situation not at all to his liking. There were too many preachers there to suit him. Richard Boardman, who was Mr. Wesley's general assistant, Joseph Pilmoor, and Captain Webb were taking turns at preaching to the same congregation. Asbury felt that there was no room for him. He frankly made objections to the existing state of affairs. His criticisms were not well received. Also both in New York and Philadelphia he discovered serious laxity in the enforcement of discipline. Against this he registered an earnest protest.

A NEW PLAN

By his own example Asbury proved the wisdom of his unsought counsel. He rode twenty miles from New York to preach in a "back settlement" of the colony. Then as many miles in a different direction he carried the same stirring message. Before the winter had passed, a wide circuit, including eight points, had felt the power of his impassioned evangelistic appeals. When Mr. Boardman came to make his plans for the next year he provided for a circulation of the preachers according

to the Wesleyan plan. He himself ranged as far north as Boston, and Pilmoor traveled south to Savannah.

Every appearance of one of these rugged itinerants in a community was like an adventure. Robert Williams came to Norfolk. The only place he could find to preach was the courthouse steps. He sang and attracted a crowd. When he kneeled to pray the multitude was quiet with astonishment. When he began to preach the throng became disorderly and only a few remained to hear the message. As the words "hell," "devil," etc., fell upon their ears they went away and said that the preacher swore. Some, nevertheless, were converted, and the work began to grow.

John King preached his first sermon "in the potter's field." While the society in Philadelphia hesitated to license him, he gathered a crowd among the graves of the poor and thus began a career of great usefulness. He was the first Methodist to preach in the city of Baltimore. There his pulpit was a blacksmith's block or a table placed at the intersection of two streets.

Robert Strawbridge "stands at the head of the noble 'irregulars' who founded Methodism in America." People would come from miles around to the cabins where he conducted services. Some would remain till nearly midnight listening to his wonderful conversations with hosts and guests. He gave striking explanations of the Scriptures and related anecdotes of his work among the settlers.

A NEW GENERAL ASSISTANT

When Mr. Wesley heard of the stir which his newest missionary had created in America, he sent a letter

appointing Asbury general assistant instead of Boardman. This was in 1772. Hardly had Asbury assumed direction of affairs, however, when dissatisfaction arose among his helpers which caused Mr. Wesley great anxiety. Finally Thomas Rankin was sent over to take Asbury's place. Rankin was a seasoned itinerant and, besides, had served in the army. He arrived in 1773. One of his first acts was to call the preachers together in an Annual Conference, the first of its kind to be held in America. His administration of affairs displeased Asbury, and a difference arose between the two men. Just at this time, however, the war between England and her colonies broke out, and Rankin returned to England. In his absence Asbury became once more the dominant influence in Methodism. But Asbury himself had not taken the oath of allegiance to the United States, and he was compelled to flee into Delaware, where he found refuge in the home of a friend, Judge White.

THE DISPUTE ABOUT ORDINANCES

The controversy that had weakened Asbury's position as general superintendent now assumed threatening proportions. Robert Strawbridge kept on insisting that he had the right to baptize persons and administer the sacrament of the Lord's Supper. His success as an evangelist seemed to support his contention. Hundreds were converted under his preaching, and there was no one to receive them into the Church. The people clamored for the ordinances at the hands of Strawbridge. But he had not been ordained, and Asbury refused to consent to the irregularity.

In the Annual Conference of the year 1778, the extreme view of Strawbridge was plainly the popular one. It was voted, however, to defer final action until the following year. The course contemplated would surely cause a separation from Mr. Wesley. To Francis Asbury this thought was exceedingly repugnant. So he set himself to find a way to defeat the measure. At this time he was in exile in Delaware. The Annual Conference was going to meet in Virginia. Three weeks before the date of its sitting Asbury called together all the preachers who were, like himself, cut off from attending the regular Conference. Sixteen itinerants assembled in a barn on Judge White's estate. "They agreed to acknowledge the authority of Asbury as general assistant, accept the appointments made by him, and remain in connection with Mr. Wesley." This "irregular Conference" of 1779 started "a movement which, no doubt, changed the whole history of early American Methodism."

The regular Conference met at the appointed time in Virginia. Action exactly contrary to that of the Delaware Conference was taken. A presbytery was created to ordain men who should go forth and administer the ordinances to the people. A marvelous increase in membership and general satisfaction among the people were accepted as evidence that the right thing had been done. Thus early Methodism in America was divided into two parties.

The next year, 1780, efforts were put forth to heal the breach. Commissioners were exchanged between the two bodies. Asbury, having become a citizen of America, rode into Virginia to meet the Conference

which had separated from Mr. Wesley. He read a message for the Father of Methodism and used the best arguments at his command, but the independent Conference would not yield. Preparing to leave, Asbury shut himself up in his room and cried to God to save Methodism in America. When he rode to the church to say good-by he found, to his great joy, that the Conference had reconsidered its action and was ready to accept the terms Asbury proposed. The administration of the ordinances was to be suspended until Mr. Wesley could be consulted. In the meantime there was to be only one Conference. Asbury and his commissioners at once became members of the Conference then sitting, and Asbury took the chair and "made the appointments." The following spring the Conference, meeting in Baltimore, confirmed the action agreed upon. A little later came a letter from Mr. Wesley reappointing Asbury to the position of general superintendent. At this time the Methodists in America numbered 15,000, and they were under the care of ninety-three preachers.

STARTING A NEW CHURCH

The disturbing news of the division of the American Church on the question of the ordinances caused Mr. Wesley to act quickly and decisively. He appealed to the clergy of the Church of England to ordain one of his preachers to go out to America to administer the sacraments. His request was denied. He then determined to take a step which he had long thought of as a possibility. He believed that he had just as much authority to perform the rite of ordination as any

clergyman of the Established Church. So he invited one of his ablest preachers, Dr. Coke, to counsel with him in regard to the situation. He opened his mind frankly and proposed to ordain Coke for the work in the United States.

At the Wesleyan Conference which met in August, 1784, Dr. Coke, Richard Whatcoat, and Thomas Vasey were selected to go to America. There was little sympathy with Mr. Wesley's plan for furnishing the ordinances to the Americans, and the question was left open. After a few weeks Dr. Coke wrote to Mr. Wesley that he was ready to accept ordination at his hands. He, therefore, went up to Bristol, accompanied by Rev. Mr. Creighton, a presbyter in the Church of England. There, assisted by the two clergymen, Wesley ordained Richard Whatcoat and Thomas Vasey presbyters and, with the aid of Mr. Creighton, Thomas Coke superintendent for the work in America. Coke was instructed to proceed at once to the United States and ordain Francis Asbury to a joint superintendency with himself of the American societies.

THE CHRISTMAS CONFERENCE

The scene now shifts to the New World. A brick chapel in the thick woods of Delaware, Barrett's Chapel near Fredrica, furnishes the stage upon which the actors reappear. Journeying southward from New York, Bishop Coke sought the "Apostle of the Wilderness." Traveling northward from the Maryland peninsula, Francis Asbury hoped to meet the man whose arrival in New York had been reported. His advance was along the path duty had marked out. A quarterly meeting

was about to be held at Barrett's Chapel. Thither he turned his steps. The preachers had already learned of Bishop Coke's approach, and he was widely advertised to appear at the Conference. When Asbury reached the place the service had already commenced. A great crowd was present. At the conclusion of the hour Asbury went forward to greet Mr. Wesley's messenger. The immaculate Dr. Coke kissed the tanned cheek of the rugged itinerant. The preachers were "melted by the scene into sweet sympathy and tears, and the whole assembly, as if struck with a shock of heavenly electricity, burst into a flood of tears."

Bishop Coke unfolded to Asbury the instructions he had received from Mr. Wesley and desired to carry them out at once. But Asbury insisted that the preachers should be consulted. A council was held, and the decision was reached to call a conference of all the preachers. Freeborn Garrettson was immediately sent forth to herald the tidings and instruct the preachers to assemble at Baltimore during the Christmas holidays.

In the interval between the meeting at Barrett's Chapel and the assembling of the Conference, Bishop Coke and Asbury made extensive journeys in different directions. Their paths often crossed. At Abingdon, Md., they decided to build a college. The name chosen for the institution was Cokesbury, in honor of the leaders to whom it owed its existence. Its history, though marked by a succession of misfortunes, nevertheless expressed that abiding faith in education which is one of Methodism's worthiest characteristics.

Although he had little more than a month in which to do his work, so well did Garrettson use the time that on

the day before Christmas, 1784, sixty out of the ninety-odd preachers reached Baltimore. The Conference assembled in Lovely Lane Chapel and continued in session until Monday, January 3. The season at which the assembly sat gave its name to the historic gathering, which will ever be known in Methodism as the Christmas Conference.

WHAT WAS DONE

First of all, it was decided to call the organization about to be effected the Methodist Episcopal Church.

Next, Mr. Asbury refused to proceed with Mr. Wesley's program until the Conference had expressed its will. So an election was held, and Dr. Coke and Asbury were chosen superintendents. Then Asbury permitted Dr. Coke to ordain him. First, he was made a deacon, then an elder, and last of all a superintendent.

A number of the preachers were elected elders. Their ordination gave them authority to administer the sacraments of baptism and the Lord's Supper. It was understood that they were to be stationed, with a view to supplying the ordinances, conveniently to all the people. This was the germ of the presiding eldership.

The Conference then turned its attention to the framing of a book of discipline. The record and rules of the Wesleyan Conference, known as the "Larger Minutes," were changed and shortened to meet the needs of the new Church. The result included a revised form of the English Book of Prayer, the Twenty-four Articles of Religion which Wesley had selected from the thirty-nine of the Anglican Confession, and

a new article expressing the loyalty of the new Church to the new republic under whose protection it existed.

Finally, the Conference bound itself during Mr. Wesley's lifetime to obey him in all things pertaining to the government of the Church.

QUESTIONS ON CHAPTER IV

1. What condition displeased Asbury when he came to America?
2. What change of policy did he effect?
3. Who was Mr. Wesley's assistant at that time?
4. What effect did the appointment of Asbury have upon the other preachers?
5. Who succeeded Asbury, and what became of him?
6. What was the dispute about ordinances, and why could not the Methodist preachers administer them?
7. How was the dispute finally settled?
8. Why did Wesley ordain preachers now when he had not done so before?
9. Describe the call and meeting of the Christmas Conference.
10. What important work did it do?

REFERENCE READING

McTyeire's "History of Methodism," Chapters XXII-XXVI.

"Francis Asbury, Biographical Study," Du Bose, Chapters I-X.

CHAPTER V

THE TESTING OF A MAN'S STRENGTH

"IN JOURNEYINGS OFT"

SIMPLY to trace the course of travel pursued by Francis Asbury on his first itinerary as a bishop is sufficient to show the completely unselfish absorption of the man in his task. Astride a good horse, the general superintendent covered the distance from Baltimore to Salisbury, N. C., thence to Charleston, S. C., thence to Wilmington, N. C., and from there back to the starting point. The journey consumed four months. Bitter cold and inclement weather often impeded his progress. Frequently only the crudest accommodations could be secured. Many of the places in which the bishop preached were rude cabins open to the elements and without heat. For "the settlements were upon the creeks and rivers, and the inhabitants were thinly settled all over the face of the land. The dwellings were pole cabins in the country, and even the villages were built largely of logs. There were no houses of worship, and the missionaries preached only in private dwellings."

THE WESTERN SETTLEMENTS

As early as 1784 Methodist itinerants had penetrated the dense forests of the western frontier. Two years later James Haw and Benjamin Ogden were sent to the "Kentucky" circuit. At that time there was war with the Indians. Ambuscades, scalpings, burnings

were the order of the day. The pioneers dwelt for safety in forts or "stations." Asbury followed his preachers westward as far as Ohio. He was impressed by the sight of long caravans moving into the virgin wilderness and yearned to act the part of a shepherd to the daring settlers.

A MAMMOTH EPISCOPAL DISTRICT.

Asbury was now the head of an episcopal district as large as all of Europe outside of Russia. His range extended from Maine to Georgia and from Maryland to Western Kentucky and Tennessee. A journey through a portion of it took nine months out of the bishop's calendar. The sharp difficulties confronted were symbolized by the names which the traveler gave to the mountain ranges which stood across his path. The Appalachians were the "Mountains of Steel," the Great Smokies the "Mountains of Stone and Iron." Swimming his powerful steed across flooded streams, sleeping on the rude floor of a woodsman's hut with only a blanket for his couch, escorted through country infested by Indians on the warpath, and taking his turn at standing sentinel during the night, the militant bishop spared not his strength but eagerly seized every opportunity to preach the word of the kingdom. He ventured a tour into Maine as far as Monmouth, lighted a trail of evangelistic fires through Pennsylvania, and boldly set his foot upon the soil of Southern Canada.

SENDING MESSENGERS

Into New England.—Asbury had the power to inspire other men to expand Methodism to the farthest

possible limits. In Jesse Lee he found one perfectly suited to his great designs. This man from the South was sent to bring the proud and self-sufficient New Englanders to the simple truth and wholesome ways of the Methodists. Handicapped by his place of residence, the doctrine he preached, and the limited education he possessed, Lee reached Connecticut in the spring of 1789. He was not allowed to enter private homes, public property, or even deserted buildings; so he preached his first sermon "under an apple tree on the public road." He argued principles, spoke to persons in private, and braved the coldness of studied rebuffs.

Recruits came up from Maryland. Into the hands of these the work of Connecticut was committed, and Lee pushed on into Massachusetts, New Hampshire, and Vermont. He crossed the border into Maine, and there he won a convert whose name was destined to become illustrious in Methodism, Joshua Soule.

Two hundred converts and five circuits added to the Conference rewarded the labors of Jesse Lee and his helpers. But think of the men they gave to Methodism—Joshua Soule, who became a bishop; Elijah Hedding, who also became a bishop; and Nathan Bangs, who originated and was the first secretary of the Missionary Society of the Methodist Episcopal Church.

Into Mississippi.—It was from the fruitful field of the South also that Asbury sent forth missionaries into the Southwest. With three companions, Richmond Nolley rode from Georgia into the perilous wilds of Mississippi. Scouting alone there one day, he followed a fresh wagon track until he found a pioneer in the act of

unharnessing his tired horses to go into camp. "You are a Methodist preacher," said the settler. "I left Virginia and went to Georgia to get away from your kind. You followed me there. And now, before I can unhitch the horses, here you are again!" And tradition says then he surrendered and became a Methodist.

Tobias Gibson, of South Carolina, asked to be sent as a missionary to Mississippi. Riding alone through the wilderness on horseback from the Pedee to the Cumberland, a distance of six hundred miles, he sold his horse and bought a canoe. Taking his saddlebags and a supply of provisions, he paddled down the Cumberland, down the Ohio, and along the solitary course of the great Mississippi, a distance of twelve hundred miles, till he reached Natchez. There he formed a society. From this center Methodism worked its way eastward to the Tombigbee Valley, southward to New Orleans, and westward to the Red River regions of Louisiana.

PROBLEMS OF ADMINISTRATION

The First Annual Conference.—The first Annual Conference of the newly organized Methodist Episcopal Church was held on April 20, 1785. Under the wide roof of a loyal Methodist by the name of Green Hill, near the town of Louisburg, N. C., the Conference assembled. The two general superintendents, Coke and Asbury, and twenty traveling preachers composed the body.

Bishop Coke Embarrassed.—In midsummer of the same year Bishop Coke sailed away to England, leaving Asbury in charge of all the work in America. When he returned two years later he was joined by Asbury, and

the two superintendents held the Conferences in North Carolina, Virginia, and Maryland. These sittings were two months in advance of the dates fixed at the preceding sessions. Without consulting any one, Bishop Coke had changed the time to suit his own convenience. With the opening of the Baltimore Conference criticism of the bishop's action became open and pronounced. At first Coke tried to defend his course, but the displeasure of the brethren grew so serious that he yielded to their view. His submission was expressed in a written agreement that he would no more undertake to exercise any function of his episcopal office while absent from the country.

Wesley's Counsel Rejected.—But a question of even greater import came before the Baltimore Conference. Mr. Wesley sent a communication in which he asked that a General Conference be held in May for the purpose of electing two additional superintendents. He nominated Richard Whatcoat and Freeborn Garrettson for the office. Now, by their own action at the Christmas Conference, the preachers had bound themselves to obey Mr. Wesley during his lifetime in all matters of Church government. But Wesley's nominations were distasteful to the Conference. The members were reluctant to submit to the rule of a man three thousand miles away. Frank debate resulted in radical action. The agreement reached at the Christmas Conference was rescinded. The preachers refused to call a General Conference. Mr. Wesley's nominations were ignored and his name was left out of the minutes.

The Council.—Although the Conference had rejected the suggestion of calling a General Conference, the

leaders, nevertheless, clearly saw the need of some arrangement by which the growing Church should be guided in its development. So it was decided to form a Council composed of the two bishops and all the presiding elders, which should have the power to enact laws under certain restrictions. This plan proved unpopular from the beginning and was soon recognized as not only impracticable but a positive menace. The danger that lurked in it was shown by the action of James O'Kelly, one of the members. He became deeply offended at some act of the Council and addressed a letter to Asbury charging him with scheming to make himself a tyrant.

The O'Kelly Schism.—In order to quiet the discontent which the Council had excited and to meet the need which it had failed to satisfy, a General Conference was called for November, 1792. It was not to be expected that the man who was bold enough to charge Asbury with lusting for power would remain inactive. O'Kelly offered a resolution which forced a crisis. It provided that if a preacher was dissatisfied with his appointment, he should have the right to appeal to the Conference, and if the Conference sustained his complaint the bishop must give him another appointment. A prolonged debate followed, spirited and frank. Sentiment seemed to favor the resolution. But when the vote was taken the measure was lost.

O'Kelly at once withdrew from the Conference and took with him several other members of the body. Among the dissenters was a promising young man named McKendree. O'Kelly started a new Church called the "Republican Methodists." Much harm came

to Methodism by this movement, but it gradually lost its force and finally broke up into some half dozen opposing sects. Through the personal efforts of Bishop Asbury young McKendree was restored to membership in the Conference.

It was at this General Conference that the title "presiding elder" first appeared in the minutes of the Methodist Church. A new law defined the office and gave the bishop power to appoint the presiding elders for a term of not longer than four years on any one district. It was also provided that the bishop should form the districts and fix the time of holding the Annual Conferences.

CONFERENCES UNITED

The growth of the Church and the increase in the number of Annual Conference sittings made necessary an important change in the matter of administration. To hold fourteen Conferences in eleven months was clearly too great a tax upon two bishops, not to say one. For Bishop Coke's frequent visits to England left Asbury for the most part alone in the oversight of the American Church. The General Conference which met in 1796, therefore, divided the whole connection into six Annual Conferences, allowing for a seventh in the province of Maine, if considered necessary. The six Conferences were the New England, the Philadelphia, the Baltimore, the Virginia, the South Carolina, and the Western Conference.

A BISHOP GAINED AND ONE LOST

The fourth General Conference was held in 1800 in the

city of Baltimore. On account of increasing feebleness Asbury thought of resigning his office. But the Conference would not consent to this. On the contrary, it resolved to elect another bishop to share the burden with Asbury. The surprise of the election was that Richard Whatcoat was chosen. He was ten years older than Asbury and in feeble health. He proved to be only an additional care to his colleague and died ten years in advance of his senior in office.

The quadrennium thus ushered in proved to be the last period of Bishop Coke's official connection with the Church in America. Preferring to give his attention to affairs connected with Wesleyan Methodism, he was finally, at his own request, excused from further responsibility in the United States. On two occasions subsequently the little Welshman made overtures to be restored to his office in the American Church, but they were declined.

SUPPORT OF THE MINISTRY

The support of the ministry was not as pressing a question in Asbury's time as it is to-day. The bishop himself set an example of self-denial which was faithfully followed by the preachers. They were for the most part unmarried men, who lived among the folk. At first the salary of an itinerant was \$64 a year. In 1800 it was advanced to \$80. Every preacher received the same amount. On one of his western visitations the benevolent bishop found such a state of destitution among the brethren that he parted with his coat and shirt and watch for their relief. Realizing that something ought to be done to save the ministry from want,

Asbury started the "mite fund," which he personally collected and disbursed. To the early indifference of the Methodists in regard to the support of the ministry has been attributed the slowness of the people in the present day to adopt the principle of stewardship.

At the General Conference of 1804, meeting in Baltimore, a time limit of two years was imposed upon the pastorate. A principle was thus established which, with modifications which will be noticed later, is recognized in Methodism to the present day.

Toward the close of his career Bishop Asbury's failing strength made constant preaching impossible. So as he rode along in his chaise he would stop at the doors of the settlers and leave in their hands small tracts on religious subjects, adding the emphasis of a simple exhortation and a brief prayer. All this was in keeping with his deep interest in the "Book Concern," which he had seen established in Philadelphia in 1786 and to which he bequeathed at his death the princely sum of \$2,000, the savings of a lifetime.

When first Francis Asbury set foot upon American soil, he was a young man of "sinewy, well-built frame, with a figure that suggested athletic vigor and a ruddy comeliness." Thus he was described forty years later: "In appearance he was a picture of plainness and simplicity; an old man, spare and tall, but remarkably clean, with plain frock coat, drab or mixed waistcoat, and small clothes of the same kind, a neat stock, a broad-brimmed hat with an uncommon low crown; while his white locks, venerable with age, added a simplicity to his appearance it is not easy to describe."

THE TESTING OF A MAN'S STRENGTH

QUESTIONS ON CHAPTER V

1. Give the size and describe the character of Bishop Asbury's episcopal district.
2. Show how Methodism spread to the western settlements; describe Jesse Lee's labors in New England; and the invasion of the Southwest.
3. When and where was the first Annual Conference of organized Methodism held in America?
4. Show what attitude the American Church took to the English leaders, Coke and Wesley.
5. What was the Council?
6. Give an account of the O'Kelly Schism.
7. How was the ministry supported?
8. What is the Methodist Book Concern, and when was it established?

REFERENCE READING

McTyeire's "History," Chapters XXVI-XXXII.
"Francis Asbury," Du Bose, Chapters XI-XVII.

CHAPTER VI

EXPANSION IN THE WEST

THE romantic land of Daniel Boone was familiar ground to Bishop Asbury. Through its tangled wildernesses and across its dashing floods he had more than once passed in safety. Moreover, for ten years preachers from the eastern Conferences had followed the Indian trails and faced the wild dangers of this virgin country. Nevertheless they had made but little progress in advancing Methodism. This was a cause of deep anxiety to Bishop Asbury and Bishop Whatcoat. They determined to make extraordinary arrangements for the Western District. To do this an extraordinary man was needed.

McKENDREE'S PREPARATION

Virginia bears the honor of producing the next great leader in American Methodism. In the year 1757, in King William County of that State, William McKendree was born. His father was a planter of fine spiritual impulses and strict religious habits, and his mother was a woman possessing "an exquisite sweetness of temper."

Boyhood and Youth.—In that day schools were few in number and of inferior quality. Private tutors taught the children of the rich. The schoolmaster for the community boarded in the McKendree home. The unusually sensitive religious nature of young William led the teacher to ridicule the boy, with the result that the lad left off praying and reading the Bible. Until

his eighteenth year McKendree "heedlessly pursued the pleasures of the world." Then Methodist itinerants lighted the fires of a great revival in the Brunswick Circuit. Young McKendree was converted and became a probationer. But he attempted to hold on to old companionships and lead the new life at the same time. The strain proved too great, and he fell away. The Revolutionary War broke out. McKendree enlisted and rose to the rank of adjutant. His religious impulses seemed at length completely destroyed.

Drafted for the Ministry.—At the age of thirty McKendree was a man of the world, elegant, good-natured, but totally indifferent to religion. One Sunday he went to spend the day with a neighbor. They read a comedy and drank wine together. At midday the friend's wife returned from a meeting of the Methodists. Her report of the wonderful service impressed McKendree. He went later to hear the evangelist for himself and was genuinely reclaimed. McKendree at once became interested in his unconverted friends. He prayed with them in a manner that made people marvel. He was urged to speak publicly. One day his father asked: "William, has not the Lord called you to preach the gospel? I believe he has, and I charge you not to quench the Spirit." John Easter, the evangelist who had won him back to faith, invited him to attend the Annual Conference in 1788, meeting in Petersburg. McKendree saw little of the Conference, as the business of the session was conducted behind closed doors. He was permitted to be present, however, when the appointments were read. Imagine his amazement when he heard himself read out as junior preacher on the

Mecklenburg Circuit! Without his ever having been examined, or recommended, or even consulted, this thing was done. But the young man's character and the work which he did afterwards abundantly justified the action that was taken.

On the Circuits.—After serving as “helper” on two circuits, McKendree was sent as preacher in charge to the Greenville Circuit. He made rapid improvement in preaching. His pastoral visiting spread benedictions wherever he went. He showed special concern for the slaves, preaching to them whenever he could and seeking in many ways to promote their spiritual welfare. South Carolina and western Virginia felt the influence of his developing power. Saved from the O'Kelly schism by the personal efforts of Bishop Asbury, McKendree was advanced to the position of presiding elder. His district “stretched from the Chesapeake Bay northward and westward over the Blue Ridge Mountains, and included a large stretch of country on the western waters.” In the mountainous regions crude frontier conditions prevailed. There were few inns of any sort, and private homes were often intolerably unwholesome. A district in the Baltimore Conference presented equally hard conditions. McKendree was thus given valuable preparation for the great work of his life.

ON THE WESTERN DISTRICT

In William McKendree Bishop Asbury and Bishop Whatcoat found the extraordinary man they needed for the Western District. In the fall of 1800 they passed through his district in the Baltimore Conference

and took him with them to the Western Conference. McKendree entered a new world. The district "included the whole States of Kentucky, Tennessee, and Ohio, with a large part of Virginia, and missions soon to be established in Illinois, Mississippi, and Missouri."

The conditions which confronted the new presiding elder were peculiar and more than ordinarily difficult. The virgin wilderness was peopled by settlers who were new to the environment and strange to each other. Doubt and unbelief were common. Religious habits, which had been worn like a garment in the older settlements of the seaboard, were here cast carelessly aside.

Methodism itself was weakened and distracted by internal dissensions. The O'Kelly disaffection, transplanted from the Virginia circuits, had torn the Church asunder. There were scarcely a dozen preachers, and they were without effective leadership. The people were suspicious and critical.

But McKendree enjoyed, on the other hand, certain unquestioned advantages. He followed in the footsteps of valiant defenders of the faith. William Burke had won an initial victory over the O'Kelly faction. The sickle was ready to be thrust into the harvest, ripe from the sowing of men who were the flower of the early ministry on the western frontier. Among these were Barnabas McHenry, Francis Poythress, William Burke, John Ray, John Page, Benjamin Northcutt, Philip Gatch, and Thomas Wilkerson.

An experience which befell the last-mentioned itinerant illustrates the perils to which all the missionaries were frequently exposed. Having traveled circuits in Virginia and North Carolina, Wilkerson offered himself

for service in the West. He set out for his new appointment with a company, but was detained and so had to finish the journey alone. He reached the edge of a "mighty sea of woods, and the friendly settlers tried to persuade him not to venture farther. They told tales of Indian cruelty, of blood, tomahawks, and scalplings. McTyeire has vividly described what happened: "Into the forest he plunged. . . . Night came. He lay down and slept, and woke to find 'his kind Preserver near.' As he pursued his way, . . . a moving object coming toward him startled him. He saw it was a human being; he felt it to be a savage. Turning as quietly as possible to one side, among the bushes, he waited the event with throbbing heart. The footfalls sounded nearer and nearer; a swarthy, fierce-looking man stepped full in view and, himself startled, grasped convulsively his rifle, but soon relaxed his hold and greeted joyously the affrighted preacher. Wilkerson found the stranger to be a . . . soldier . . . on his return home. He shared with him his dried beef and sugar, the remnant of his scanty provisions. Then they knelt and commended themselves to God and parted, each to pursue his journey alone."

It is not hard to believe the statement of the historian that Indian dangers determined the course of the progress of the gospel.

METHODS OF WORK

Neither is it difficult to appreciate the mighty results which attended the preaching of such heroes as are here described. A great revival of religion was kindled and swept like a flame through the settlements. In

EXPANSION IN THE WEST

their eagerness to hear the missionaries, the people flocked together by the thousands. They came in covered wagons, on horseback, and afoot. Selecting a site near a water supply, they built an arbor of forest branches. The floor was covered with straw. The grounds were lighted by pine-knot torches. The people sat on rude seats made of hewn logs, supported by stakes driven into the ground. The preachers stood on a platform built in the same way. The services were practically continuous, the people keeping up the praying and the singing long after the sermon ended. For weeks at a time the pioneers lived in a camp like this, making religion their "chief concern." Small wonder that God so abundantly blessed them.

These camp meetings furnished McKendree just the opportunity he needed to get acquainted with the people and to discover laborers for the enlarging task. His preaching was unusual. He quickly gained the mastery over an assembly. And he displayed great wisdom in finding and developing leaders. Not content with working in the bounds of his district, he undertook a mission into Illinois and Missouri. More than fifty conversions resulted, and the gospel was carried to remoter settlements.

In 1804, just four years after he took charge of it, the Western District had expanded into five, and there were 16,887 members and 66 preachers.

GENERAL SUPERINTENDENT

The General Conference of 1808 made William McKendree a bishop. Under a sermon as he preached during the early part of the session the audience was

swept into a state of spiritual exaltation rarely witnessed. Asbury said: "That sermon will make him a bishop." And it did.

A glance over the course of McKendree's first itinerary as a bishop reveals the most amazing activity. Every twelve months he completed a circuit of six thousand miles and visited all the Annual Conferences "with unvarying punctuality." But while his travels were on the scale of the heroic, his labors, more than his journeyings, entitle McKendree to distinction. On a horse, for the most part, he followed the trail already blazed by Asbury. Presiding over a Conference, however, the young man used ideas of his own and introduced many new practices into Methodism.

INNOVATIONS

The bishop's cabinet is the product of McKendree's wisdom. It was he who first called the presiding elders into conference in making the appointments. Asbury objected, but his junior colleague remained firm, and the thing stood. The cabinet has never been authorized by legislation. "Its permanence has grown out of its usefulness."

We owe to McKendree the Episcopal Address, which has become a part of the business of every General Conference. At the first General Conference which he attended as a bishop, in 1812, McKendree found himself in a different relation to the body from that which bishops up to that time had sustained. Formerly the general superintendents possessed the same privileges as members of the Conference. But four years previously, the General Conference had deprived them of

any voice in the proceedings. The story of how this was done will be told in the following chapter. McKendree felt that a bishop should be able to communicate to the Conference any information or suggestion that he might have to offer. He, therefore, did a very simple thing. He read an address setting forth what had been done during the quadrennium and calling attention to certain matters which demanded consideration. Again Asbury objected: "This is a new thing; I never did business in this way; and why is this new thing introduced?" McKendree replied: "You are our father; we are your sons. You never had any need of it. I am only a brother and have need of it."

A PERSONAL GLIMPSE

Bishop McKendree experienced the lot common to all men. He grew lonely with advancing years. One by one the men he had known and with whom he had labored in the early days passed away. In 1816 his spiritual father and companion in many journeys was translated. While traveling by painful stages from Tennessee to Baltimore, where he hoped to meet the General Conference, Bishop Asbury came to the home of his friend, George Arnold, in Spottsylvania. In that haven of quietness and peace he died. His body was buried under the pulpit of Eutaw Street Church in the city of Baltimore. There it reposed for forty years. Then it was removed to Mount Olivet Cemetery.

In his long and eventful term of service McKendree had seen the Methodist Church expand west and south to the limits of the far-flung white settlements; he had taken a hand in establishing the government of the

Church upon a constitutional basis in 1808; he had rejoiced over the organization of the first missionary society in 1820; and had felt the new impulse given to the cause of education by the establishment of Augusta College and others of like grade. He had welcomed as colleagues in the episcopacy Enoch George, Robert R. Roberts, Elijah Hedding, and Joshua Soule. He lived to preach his last sermon in a great church in Nashville, Tenn., which bore his name, and died in peace on March 5, 1835, at the age of seventy-eight.

QUESTIONS ON CHAPTER VI

1. Describe the early life of William McKendree.
2. Tell how he came to be a Methodist itinerant.
3. What unfavorable conditions confronted him on the Western frontier?
4. Mention some of the advantages he possessed.
5. What new things did McKendree introduce into Methodism?
6. Show the growth of the Church under his administration.

REFERENCE READING

McTyeire's "History of Methodism," page 479f, Chapter XXXIII.

"William McKendree, Biographical Study," Hoss, Chapters I-XV.

CHAPTER VII

FIXING THE FORM OF METHODISM

ALONG with the great expansion of Methodism and the rapid growth of the membership difficulties in administration quickly multiplied. As the General Conference was composed of all the traveling preachers, that body was fast becoming unwieldy. Moreover, the frequent introduction into the deliberations of the Conference of proposals to change the method of government caused uneasiness among the preachers. The feeling was growing that definite and final action ought to be taken to determine just what the form of Church organization should be.

In that beautiful land which forms the northeastern tip of the United States God was preparing a man for the accomplishment of this very thing. The gift of Maine to Methodism was that giant in intellect and organizing genius, Joshua Soule.

BOYHOOD AND YOUTH

Joshua Soule first opened his eyes where a wide expanse of sea met the mainland of North America. His father, Captain Soule, had a cottage at Bristol and ranged in his ship to the Carolinas and the Bahamas and sometimes to the shores of Europe. The family name comes from a Norse word meaning "sea" and belonged to a long line of ancestors upon whom the salt spray of the ocean had blown. The Soules of New England came from the stock which settled the Pilgrim colony

at Plymouth, one George Soule having been among the passengers on the Mayflower.

The father of Joshua Soule was by inheritance and education a man of superior character. He drew inspiration from books and widened his mind's horizon by travel. He was disciplined in the doctrines of John Calvin and was a ready debater with anyone who disagreed with his views. The mother was likewise a woman far above the average. Her tastes were congenial to those of her husband and her attainments compared favorably with his. The home which this worthy couple made was naturally a place most favorable to the development of character.

Joshua, the fifth son of the family, was born on August 1, 1781. As a boy he has been compared to his illustrious predecessor, Francis Asbury. He kept himself free from profanity and unclean speech. To the few books which the home provided, the mother added the inspiration of story and song and the father related tales of the sea and of the strange ports he had visited.

Probably on account of the Revolutionary War, Captain Soule gave up the sea and retired to a small farm at Avon. Here living conditions were of the most primitive kind. Grains, fruits, and vegetables from the soil, bread from the water-turned mill, and clothing from the rude loom driven by the skilled hand of the mother constituted the support of the family. Joshua Soule carried with him through life the memory of the fragrance of plowed land and the tang of succulent vines growing in fertile soil.

HIS CONVERSION AND CALL

The quiet of the secluded region in which lay Avon was strangely interrupted in the year 1793. This was the date of Jesse Lee's appearance in New England. Joshua Soule heard Jesse Lee and was deeply impressed by the doctrines of the Methodists. Two years later he was converted and joined the society on probation. Against this radical departure from Calvinism the elder Soule protested; and the gentle mother wept her remonstrance against the "disgrace" which the son was bringing upon the family name. Threatened with dismissal from his father's home, the son nevertheless held firmly to the way in which he had chosen to walk. Not only so, but he calmly set about winning his parents to his new-found faith. Undiscouraged by refusals, he finally won his father's acceptance of an invitation to attend a service of the Methodists. The father was impressed by what he heard and invited the preacher to go home with him. At the close of an argument which lasted till after midnight the elder Soule acknowledged himself vanquished. Soon afterwards he and most of the members of the family were received into the Methodist society.

In 1798 Bishop Asbury was present at the New England Conference, meeting at Readfield, and preached a sermon on the ministry. Young Soule was deeply affected. Soon afterwards he applied for license and began his career as a helper. Serving in this capacity with Joshua Taylor, presiding elder of the Maine District, his words created a deep impression wherever he spoke. "His unusual endowments were quickly

detected, and it was not long until the congregations began to regard the exhortations after the elder's sermon as the 'last for which the first was made.'"

WINNING HIS SPURS

Having acquitted himself with distinction as a "helper," young Soule was next assigned to the Portland Circuit as junior preacher with Timothy Merritt. The circuit embraced a grand circumference of five hundred miles. Next year he was sent as preacher in charge to the Union River Circuit, a region of great extent and forest fastnesses. His fifth charge was the Nantucket Circuit, where he enjoyed association with many of his father's old friends and where he entered into the exalted happiness of the married estate. His bride was Sarah Allen, of Providence, and she proved herself richly enough endowed to be the companion of an itinerant preacher.

In the larger and more difficult field of the districts Joshua Soule showed rare administrative ability and proved his capacity for suffering. The District of Maine, the Kenebec District, and the Portland District were served by him. It was doubtless a reminiscence of this period of his ministry which Soule gave many years later: "I have occupied the humblest cabin, scarcely supplied with the necessities of life. I have slept on earth with a bearskin for my couch and the heavens for my protection. I have bedded on snow from three to four feet deep with the heavens spread over me, and from such scenes of deprivation and exposure I have entered the stately mansion house with every comfort earth can afford." From such hardships

FIXING THE FORM OF METHODISM

he enjoyed a brief release while serving as pastor of the important Church at Lynn.

SERVING THE WHOLE CHURCH

During his quadrennium on the Kenebec District, 1806-1810, Joshua Soule was chosen as a delegate to a convention of traveling elders which Bishop Asbury had proposed "for the purpose of settling the superintendency of the Church upon a permanent basis." But the convention never assembled, because the plan met defeat in the Virginia Conference.

WRITING THE CONSTITUTION

It was with the keenest anticipation, therefore, that the preachers came up to the General Conference in 1808, which met in the city of Baltimore. Early in the session a memorial was introduced signed by the New York, New England, Western, and Southern Conferences praying that the General Conference should, in the future, be composed of delegates from the Annual Conferences instead of the whole body of traveling preachers. A committee of fourteen, two from each Annual Conference, was appointed to consider the matter. This committee selected three men and instructed them to draft a plan. They were Ezekial Cooper, of the New York Conference, Joshua Soule, of the New England Conference, and Philip Bruce, of the Virginia Conference. These men decided that each should submit his ideas in writing, and that the best plan should be reported to the large committee. Bruce wrote nothing, but Cooper and Soule presented carefully prepared papers. Soule's plan was reported

to the committee of fourteen and by that body submitted to the General Conference for action.

A heated debate followed. An agreement was rendered difficult by two contentions which were introduced. One was that delegates should be chosen by seniority instead of by ballot, the other that presiding elders should be elected by the Annual Conference instead of being appointed by the bishop. The latter motion was killed on the morning of the third day. Then the first resolution in Soule's plan was voted upon. It read: "The General Conference shall be composed of delegates from the Annual Conferences." By the narrow margin of seven votes the resolution was lost. Instantly there was great excitement. The result was attributed to the members of the central Conferences who seemed loath to surrender the great influence they exercised under the old plan. The New England delegates asked leave to withdraw. The Western representatives threatened to return to their distant circuits. Strong men wept; all sat with sad countenances and fearful hearts, for it seemed that the unity of the Church was about to be destroyed. But Bishop Asbury and Bishop McKendree, the latter having just been ordained to the high office, prevailed upon the disaffected delegates to remain; and five days later the Conference adopted the constitution which appears below. It was Soule's plan, with such alterations as could be accepted without destroying the principle involved.

THE GENERAL CONFERENCE

Who shall compose the General Conference, and what are the regulations and powers belonging to it?

FIXING THE FORM OF METHODISM

Answers. 1. The General Conference shall be composed of one member for every five members of each Annual Conference, to be appointed either by seniority or by choice at the discretion of such Annual Conference, yet so that such representatives shall have traveled at least four full calendar years from the time that they are received on trial by the Annual Conference and are in full connection at the time of holding the Conference.

2. The General Conference shall meet on the first day of May, in the year of our Lord 1812, in the city of New York, and thenceforward on the first day of May once in four years perpetually, in such place or places as shall be fixed by the General Conference from time to time. But the General Superintendents, with or by the advice of the Annual Conferences, or, if there be no General Superintendents, all the Annual Conferences, respectively, shall have power to call a General Conference, if they judge it necessary, at any time.

3. At all times when the General Conference meets it shall take two-thirds of the representatives of all the Annual Conferences to make a quorum for the transacting of business.

4. One of the General Superintendents shall preside in the General Conference; but in case no General Superintendent be present, the General Conference shall choose a president *pro tempore*.

5. The General Conference shall have full power to make rules and regulations for our Church under the following limitations and restrictions—namely:

(1) The General Conference shall not revoke, alter, or change our Articles of Religion, nor establish any new standards of doctrine contrary to our present existing and established standards of doctrine.

(2) They shall not allow of more than one representative for every five members of the Annual Conference, nor allow of a less number than one for every seven.

(3) They shall not change or alter any part or rule of our government so as to do away episcopacy or destroy the plan of our itinerant general superintendency.

(4) They shall not revoke or change the General Rules of the United Societies.

(5) They shall not do away the privileges of our ministers or preachers of trial by committee and of an appeal. Neither shall they do away the privileges of our members of trial before the society or by a committee and of an appeal.

(6) They shall not appropriate the produce of the Book Concern nor the Chartered Fund to any purpose other than for the benefit of the traveling, supernumerary, superannuated, and worn-out preachers, their wives, widows, and orphan children.

Provided, nevertheless, that upon the joint recommendation of all the Annual Conferences, then a majority of two-thirds of the General Conference succeeding shall suffice to alter any of the above restrictions.

A subsequent General Conference added the words, "Except the first article."

ELECTED BOOK AGENT

The General Conference of 1812 was the first *delegated* Conference held by the Methodists. As a matter of course, Joshua Soule was one of the representatives returned by the New England Conference; and four years later, the General Conference elected him Book Agent. The finances of the Book Concern were in bad shape. Its leading periodical had several times failed. Mr. Soule rendered a great service to the Church by restoring the business to a sound basis. He revived the *Methodist Magazine* and made it a worthy and useful publication.

At this time also two new undertakings received effective support from Mr. Soule. In connection with establishing a Church at New Orleans he and several other clear-visioned men founded the first missionary society of the Methodist Church. He also gave aid in the organization of the American Bible Society, thus

FIXING THE FORM OF METHODISM

sharing with Samuel John Mills the honor of inaugurating the first interchurch agency in America.

TWICE ELECTED BISHOP

At the General Conference which met in 1820 Joshua Soule was elected to the episcopacy. Before he could be ordained, however, the resolution providing that the presiding elders should be elected by the Annual Conference carried. This Mr. Soule considered an infringement of the constitution which had been adopted twelve years previously, and he declined ordination. Four years later, the offending measure having been disapproved by a majority of the Annual Conferences, he was again chosen bishop and accepted ordination.

AN ERA OF FERMENT AND EXPANSION

The founding of missions among the Indians was a notable achievement of Methodism at this stage of its development. Having begun in 1815 among the Wyandots on the Upper Sandusky, the work was greatly extended during the years from 1821 to 1834. To the Creeks, the Choctaws, and the Cherokees in Georgia and Alabama missionaries were sent, as self-sacrificing and heroic men as ever carried the gospel to any people. Even the Flatheads in far away Oregon were included in the plans of the Methodists.

Under the direction of William Capers in 1830 Methodist missions were extended to the slaves. Within the bounds of the Charleston District in South Carolina the effort began. Soon it was taken up by other Conferences and carried forward to success.

Neither were immigrants of alien speech neglected.

The Germans, by the efforts of Thomas Nast, were enabled to hear in their own tongue the doctrines of the Methodists and to enter into their ennobling fellowship.

THE METHODIST PROTESTANT CHURCH

The debates provoked by the "presiding elder question" stirred to serious intensity the whole question of the rights of the laity in the Church. Many were disaffected by the action of the General Conference of 1820. Finally a convention was assembled in Baltimore in 1830 whose members voted to withdraw from the Methodist Episcopal Church. These first separatists from the parent body organized themselves into the Methodist Protestant Church.

A FORWARD MOVEMENT IN EDUCATION

Randolph Macon College, in Virginia, LaGrange College, in Alabama, Dickinson College, in Pennsylvania, McKendree College, in Illinois, and Wesleyan University, in Connecticut, about this time were either founded or came under the control of the Methodist Episcopal Church. McTyeire says: "This was an educational outfit that began to be felt at once for good upon the Church and country."

FIRST MISSIONARIES TO TEXAS

As it had gradually pushed its way from the Carolinas and Georgia to the Southwest, Methodism, in the year 1837, crossed the Sabine River and entered Texas. The independence of that republic had just been won at the battle of San Jacinto, and, with other promoters of liberty, the Methodist preacher went over to possess

FIXING THE FORM OF METHODISM

the land. Robert Alexander, of Natchez, Miss., was the first to enter. Later came Dr. Martin Ruter, from Allegheny College, to be the head of the mission. He was a friend of Bishop Soule's. Through him Martin Ruter College, afterward called Soule University, was established. It survives to-day as Southwestern University, at Georgetown, Tex.

FRATERNAL MESSENGER

A chief actor in the stirring events here narrated, Bishop Soule was especially well fitted to represent American Methodism for the first time before the British Wesleyan Church. He sailed in June, 1842, performed his appointed service in a most distinguished manner, and returned loaded with honors.

When he landed in America Bishop Soule found the Church in great confusion and turmoil. The question which was agitating the public mind was the attitude of the Church toward slavery. The death of Bishop Roberts advanced Mr. Soule to the rank of senior bishop in American Methodism. Standing in that exalted position, he received the full shock of the storm which was about to break.

QUESTIONS ON CHAPTER VII

1. Sketch Joshua Soule's preparation for the ministry.
2. Describe the training he received in service.
3. Tell the story of writing the constitution of Methodism.
4. Why was Joshua Soule twice elected a bishop?
5. Recall the principal developments in American Methodism up to the year 1840.

6. What was the origin of the Methodist Protestant Church?

7. What great honor was conferred upon Bishop Soule in 1842?

REFERENCE READING

McTyeire's "History," Chapters XXX, XXXVI, XXXVIII, XXXIX, XL, XLII.

"Life of Joshua Soule " by Bishop Du Bose, Chapters I-XII.

CHAPTER VIII

"A HOUSE DIVIDED"

THE germ of division was present in the body of the Methodist Episcopal Church at birth. Action taken at the Christmas Conference in 1784 shows that already the question of slavery had become a matter of grave import. A rule was adopted requiring members of the societies to set their slaves free within twelve months after notice had been given them, a latitude of five years being allowed in the case of slaves who had not reached a prescribed age. Such bitter discontent followed that after six months the rule was suspended.

The next important action relating to this subject was taken by the General Conference of 1816.

A rule was established that "no slaveholder shall be eligible to any official station in our Church hereafter where the laws of the State in which he lives will admit of emancipation and permit the liberated slave to enjoy freedom." The session of 1820 "took from the Annual Conferences the right to form their own regulations about the buying and selling of slaves." The general position of the Church was: "Slavery is an evil, a gigantic evil; but it is a political institution, settled in the constitutions of many of the States, and it is therefore not within the power of the Church to alter these conditions."

THE MENACE OF ABOLITIONISM

When the General Conference of 1836 convened in the city of Cincinnati a storm cloud, perhaps "no bigger

than a man's hand," appeared on the horizon. The slavery question had developed a new aspect. No longer content with the *regulation* of slavery by the Methodists, a growing number of agitators demanded the total destruction of the institution. They were called abolitionists. While the Conference was in session a convention of abolitionists was held in the city. Two members of the General Conference took part in the convention. The General Conference passed a resolution sharply rebuking these men and denouncing the views of the abolitionists. But when they returned to their home in New Hampshire the two delegates were lionized. The ensuing quadrennium was marked by bitter strife between the agitators and those who favored a moderate policy. Quarterly and Annual Conferences in New England were occasions of stubborn conflict between the factions. Presiding elders and bishops refused to allow votes on questions which they considered out of harmony with the action of the General Conference.

THE STORM BREAKS

By the year 1840 the cloud on the horizon had grown to vaster proportions. A Methodist Conference on abolition was called in 1842 to meet in New York. Feeling became so heated that a mass flew off from the parent body and constituted itself the "American Wesleyan Methodist Church." In two or three years some twenty thousand members withdrew and joined the new organization. No slaveholders were admitted to its fellowship. There followed for the parent Church two years of peace and prosperity unprecedented. The

quadrennium showed a gain of 375,000 members. Many believed that this happy condition would be permanent; but they were doomed to disappointment.

No sooner had the General Conference of 1844 opened in New York City than memorials began to pour in regarding the slavery question. Early in the session an incident occurred which gave point to the memorials. A case came up on appeal from the Baltimore Conference. It was that of a member named Harding who had been suspended from his ministerial office because he held slaves. The appeal was denied. Thus the abolitionists scored an important victory.

THE CASE OF BISHOP ANDREW

The action of the General Conference in the Harding case boded ill for another person who sat in that body. Bishop James O. Andrew had been elected to office in 1832. His home was in Georgia, where the law did not permit slaves to be set free. By marriage he had come into the possession of slaves, but the Church permitted slaveholding in States where it was not lawful to set them free. So Bishop Andrew believed that he was helpless.

A motion carried calling for an inquiry into the Bishop's connection with slavery. The committee reported the facts as stated above. Thereupon a motion was introduced asking Bishop Andrew to resign his office. In the heated debate which followed the doctrine was advanced that a "bishop is simply an officer of the General Conference and that the Conference can demand his resignation without assigning a reason therefor." The Bishop's friends took the

position that he could not be removed from office without a formal trial based upon specific charges. Convinced that Bishop Andrew was morally blameless, they held that he could not be touched by due process of law. The radicals practically admitted this when they introduced a substitute motion asking Bishop Andrew to desist from exercising his office until his connection with slavery had been ended.

In the course of the debate, which lasted several days, excitement mounted to the highest pitch. The bishops proposed a conference of conciliation. The suggestion was answered by the creation of a committee composed of Northern and Southern delegates. This committee submitted the following recommendation: "That action in Bishop Andrew's case be suspended till the General Conference of 1848 and that, in the meantime Bishop Andrew be assigned only to the Conferences in slave States." Had not Bishop Hedding withdrawn his name from the indorsement the resolution might have carried. Without his support, however, it failed. The vote was then taken on the substitute motion to ask Bishop Andrew to desist from exercising the functions of his office. Amid profound silence the result was announced: Affirmative 111; negative 69.

THE SOUTH PROTESTS

As soon as possible after the vote the Southern delegates presented to the Conference a protest against the action taken. The paper was referred to a committee with instructions that if no other course appeared feasible they should bring a constitutional plan for the division of the Church. The committee ac-

"A HOUSE DIVIDED"

cordingly submitted what is known as the "Plan of Separation," which, after some discussion, was formally adopted.

THE PLAN OF SEPARATION

The Plan of Separation provided:

1. That societies, stations, and Conferences on the border between the North and South should decide, by majority vote, to which Church they would adhere.

2. That interior societies, stations, and Conferences must adhere to the Church within whose bounds they were located.

3. That the North should not attempt to do any work in the territory belonging to the South, nor the South attempt any work in territory belonging to the North.

4. That ministers of every grade and office were free to choose, without censure, the Church to which they would adhere.

5. That all property of the Methodist Episcopal Church within the limits of the Southern Church should be free from all claim whatsoever on the part of the Methodist Episcopal Church.

6. That the properties of the Book Concern and also the Chartered Fund should be equitably divided between the Methodist Episcopal Church and the Church in the South.

In order to remove any possible difficulty in adjusting the last item the Conference passed a resolution asking the succeeding Annual Conferences to authorize a change in the Sixth Restrictive Rule so that it should close with the words; "and to such other purposes as

may be determined upon by the votes of two-thirds of the members of the General Conference."

THE STATUS OF BISHOP ANDREW

Having been asked to desist from the exercise of his office the relation of Bishop Andrew needed to be more exactly defined. The Conference decided that his name should appear in the list of General Superintendents and that he should draw a bishop's salary. At the next meeting of the bishops, however, he was not given any assignments.

THE LOUISVILLE CONVENTION

Before leaving the seat of the General Conference, the Southern delegates issued a call for a representative convention to be held in Louisville, Ky., in the spring of 1845. They also published an address to their constituency advising calmness and moderation in judgment in the crisis which confronted them.

In May of the following year, therefore, duly accredited delegates assembled in Louisville to decide on the course to be pursued. All the bishops of the Methodist Episcopal Church were invited to be present. Only Bishops Morris, Soule, and Andrew responded.

The convention determined that a separate Church for the slaveholding States was necessary. In doctrine, government, and literature the new organization followed the Methodist Episcopal Church. Only such verbal changes were made in the Discipline as were required by the circumstances of division. The style and title chosen for the separate Church was "The

Methodist Episcopal Church, South." Arrangements were made to hold a General Conference in 1846.

OPPOSING VIEWS MUST BE RECONCILED

It has been claimed that the cause of the division of the Church was disagreement as to the powers of the General Conference rather than the question of slavery. This was the position taken by the bishops of the Methodist Episcopal Church, South, in 1869. In reply to an overture from the Methodist Episcopal Church looking toward the reunion of the two Churches, the bishops said: "Slavery was not in any proper sense the cause, but the occasion only, of that question. . . . But certain principles were developed involving the right of ecclesiastical bodies to handle and determine matters lying outside their proper jurisdiction which we could not accept; and, in a case arising, certain constructions of the constitutional powers and prerogatives of the General Conference were assumed and acted on which we considered oppressive and destructive of the rights of the numerical minority represented in the highest judicatory of the Church."

That there should have arisen serious differences of opinion in regard to the construction of law is not strange. It was not to be expected that both sides to the controversy would place the weight of emphasis upon the same phases of the subject. Moreover, it is perfectly clear that each side acted in the only way that could have preserved the Methodist Church within its particular territory. Time has shown that in neither Church is the method of government so rigid as to forbid modification. It is not, therefore, unreasonable

to expect that such minor disagreements as remain between the two bodies will eventually disappear and give place to a completely reunited Methodism.

QUESTIONS ON CHAPTER VIII

1. Trace the development of the slavery question in the Methodist Episcopal Church up to 1836.
2. What was the doctrine of the abolitionists? What attitude did the General Conference of 1836 take to the agitators?
3. Tell the story of Bishop Andrew in the General Conference of 1844.
4. What first steps were taken toward establishing a separate Church?
5. Is there ground for hope that the Churches will ultimately be reunited.

REFERENCE READING

McTyeire's "History," Chapters XLIII, XLIV.
"Soule's Life," Du Bose, Chapters XIII, XIV.

CHAPTER IX

METHODISM IN THE SOUTH

At the time appointed, May 1, 1846, the first General Conference of the Methodist Episcopal Church, South, convened in the city of Petersburg, Va. Bishop Andrew presided. Soon after the Conference opened, however, a dramatic incident gave him a colleague in the presidency of the body. Bishop Soule had been warmly invited to cast in his lot with the Southern Church. On the second day of the session the Senior Bishop of American Methodism read to the Conference his decision to adhere to the Methodist Episcopal Church, South. "I indulge the joyful assurance," he said, "that although separated from our Northern brethren by a distinct Conference jurisdiction, we shall never cease to treat them as brethren beloved and cultivate those principles and affections which constitute the essential unity of the Church of Christ."

With wisdom and promptness the Conference proceeded to lay new foundations upon which to build. John Early was elected Book Agent and instructed to open sales rooms in Louisville, Charleston, and Richmond. A missionary society was formed, and two years later Rev. Charles Taylor and Rev. Benjamin Jenkins were sent to China. Thomas O. Summers was elected Editor of Sunday School Literature, and Dr. Bascom was put in charge of the *Quarterly Review*. Three commissioners were appointed to meet with commissioners from the Methodist Episcopal Church to

arrange a settlement of all questions arising out of the division. William Capers and Robert Paine were elected bishops.

THE FATE OF THE PLAN OF SEPARATION

The commissioners were not destined to have an early meeting. The General Conference of the Methodist Episcopal Church, convening in 1848, repudiated the Plan of Separation and declared it null and void. The Conference also refused to receive the fraternal delegate who had been sent by the Southern Church in the person of Dr. Lovick Pierce.

The Methodist Episcopal Church, South, at once brought two suits to compel settlement on the basis of the plan, one in New York and one in Ohio. Winning one and losing the other, an appeal was taken to the Supreme Court of the United States. The decision was unanimous in favor of the Church, South. After that a final adjustment of all the points in dispute was easily effected.

In taking leave of the Conference, the rejected delegate, Dr. Pierce, delivered a written declaration that the next offer to establish fraternal relations between the Churches would have to be made by the Methodist Episcopal Church. In this he was heartily supported by his brethren.

TWOSCORE YEARS

The period of the Church's life falling within the years 1849-1889 was marked by the emergence of new measures and the rise of important agencies in the Church, South. This study will now concern itself with the most significant of these developments.

METHODISM IN THE SOUTH

COLLEGES ESTABLISHED

It was a promise of future greatness that, about this time, several colleges were established by the Church in the South. On a bequest of \$100,000 from Benjamin Wofford in 1854, Wofford College was opened at Spartanburg, S. C. In North Carolina, under the leadership of Braxton Craven, a normal college was transformed into Trinity College, which is known to-day as the best-endowed college in the Southern Church. The Methodists of Alabama founded schools at Auburn and at Greensboro. In Georgia a Manual Labor School at Covington was expanded into Emory College. In Louisiana the State college at Jackson passed into the hands of the Methodists and was afterwards known as Centenary College. Schools which had been established in former years were strengthened in patronage and in endowment.

PUBLISHING HOUSE LOCATED

At the General Conference of 1854 the Publishing House was located at Nashville, Tenn., and the headquarters of the various boards were established in that city. Three additional bishops were elected—George F. Pierce, John Early, and H. H. Kavanaugh. The strengthening of the episcopacy was made necessary by the growth of the Church and the loss of Henry B. Bascom, who died only four months after being elected bishop in 1850.

PROGRESSIVE LEGISLATION

The year 1866 marked an epoch in the Methodist Episcopal Church, South. The General Conference

did away with the rule requiring persons to serve a period of probation before being admitted to membership in the Church. The limit to the pastoral term was extended from two to four years. A law was enacted giving the laity representation in the General and Annual Conferences, in the Annual Conference four laymen from each presiding elder's district, and in the General Conference as many laymen as ministers. Authority was given the bishops to organize the negro membership of the Church, South, into an independent body, "if they so desire and the bishops deem it expedient." This was done in 1870 under the name of "The Colored Methodist Episcopal Church in America." Four new bishops were ordained—William M. Wightman, Enoch M. Marvin, David S. Doggett, and Holland N. McTyeire.

EMINENT LEADERS

Of this quartet, the last named, in length of service and permanent achievement, was the most distinguished. Born on a farm in South Carolina on July 24, 1824, Holland N. McTyeire enjoyed the advantages of a godly as well as a prosperous home. Between the boy and one of his father's slaves there sprang up a close and beautiful friendship. "Uncle Cy" guided the boy through the woods, fashioned flutes from sour wood and bows and arrows from hickory for his playthings, guarded him at the "swimming hole" and on fishing trips, and taught him simple woodcraft.

McTyeire began his school life in Cokesbury Labor School, in South Carolina, where he worked a part of every day in the classroom and a part in the fields. Here he was converted and became a member of the Church.

Passing through Collinsworth Academy at Talbotton, Ga., he graduated from Randolph-Macon College in Virginia. While a student there he was licensed to preach, and exercised his gifts as a public speaker in the country churches within reach of the college.

Beginning his ministry on the Williamsburg Circuit in the Virginia Conference, his unusual abilities quickly won him promotion to a great Church in Mobile, Ala. Afterwards he served Churches in Demopolis, Ala., Columbus, Miss., and New Orleans, La. In 1851 he was made editor of the New Orleans *Christian Advocate*, from which position he was advanced to the editorship of the *Christian Advocate* at Nashville, Tenn. While struggling against the adverse conditions brought on by the war, Federal forces seized the Publishing House, and McTyeire resumed the work of the pastorate in Montgomery, Ala. At the General Conference of 1866 he was elected bishop. In this high office he completed twenty-three years of eminent service, falling on sleep in Nashville in 1889.

Next to writing the "History of Methodism," Bishop McTyeire's strongest claim to fame rests upon his connection with the establishment of Vanderbilt University.

In 1872 five Annual Conferences—the Tennessee, the Alabama, the Louisiana, the Mississippi, and the Arkansas—united in an effort to establish a great university for the whole Church. Representatives of these Conferences met in a convention at Memphis. They decided to build the university at Nashville, under the name "The Central University of the Methodist Episcopal Church, South." It was determined not to begin

construction until \$500,000 had been secured. But the South was impoverished by war; the money could not be raised. At this juncture, Bishop McTyeire came to the rescue of the failing enterprise. By marriage he had become related to Commodore Cornelius Vanderbilt, of New York. On a visit to Mr. Vanderbilt Bishop McTyeire learned that his wealthy relative was about to expend a large amount in a memorial to a deceased member of the family. He made bold to suggest Central University as an object worthy of Mr. Vanderbilt's generosity. After carefully considering the proposition, Mr. Vanderbilt made an initial gift of \$500,000 to the university. Another member of the family made a liberal donation, so that the building and endowment fund of the institution grew to the sum of \$700,000. The amount was afterwards increased to considerably more than a million dollars. Mr. Vanderbilt made this gift without requiring any change in the charter of the university or in any of the conditions of its relation to the Church. In grateful recognition of his timely aid, the Board of Trustees had the name of the institution changed from "The Central University" to "Vanderbilt University."

Among the contemporaries of Bishop McTyeire, Bishop Enoch M. Marvin was certainly the most striking figure. Elected to the episcopacy at the same time as Bishop McTyeire, he quickly showed himself to be possessed of extraordinary executive ability as well as exceptional power in the pulpit. He was the first one of the Southern bishops to be assigned to visit the Orient. The immediate fruit of his apostolic journey was a book entitled "To the East by Way of the West."

This volume created a deeper interest in missions, perhaps, than any other single influence of that day. Bishop Marvin's untimely death in 1877 deprived the Church of the full use of the author's knowledge of the mission fields.

Another leader of this period who wielded an extraordinary influence in the Church was Dr. J. B. McFerrin. In early life a missionary to the Cherokees, he rose rapidly to a position of unquestioned leadership among his brethren. It was due to his able management that the publishing interests of the Church were saved from permanent bankruptcy. For eighteen years he was editor of the *Christian Advocate* and more than once came near election to the episcopacy.

A name precious in the annals of Methodism is that of Atticus G. Haygood. As a preacher in Georgia he easily equaled any of the men of his fellowship. He served brilliantly as editor of Sunday School Literature and as president of Emory College. Once he was elected to the episcopacy, but declined ordination in order to complete an important task in which he was engaged. In 1885 he became agent for the Slater Educational Fund and served in this capacity until his second election to the episcopacy in 1890, which he accepted. His career in this office however, was brief, as he died in 1896.

GREAT EVENTS AND PROGRESSIVE CHANGES

In 1881 there assembled in City Road Chapel, London, the first Ecumenical, or World, Conference of Methodists. Twenty-eight bodies of Methodists sent representatives to this gathering. Their aggregate

membership numbered six million. Marvelous indeed had been the growth of Methodism since its birth in 1739.

An event, however, of more immediate interest to American Methodists was the Centenary Conference which was held in Baltimore in 1884. It celebrated a hundred years of achievement since the organization of the Methodist Church in America at the Christmas Conference of 1784. It was the first time the two branches of the Church had met together in a common endeavor since the division in 1844. In connection with the celebration a large Centenary fund was raised for extension work. The Methodist Episcopal Church, South, fixed its goal at \$2,000,000 and succeeded in raising three-fourths of the amount. The success of the movement in the Methodist Episcopal Church was even more marked.

A long stride forward was taken by the Church in 1882 when the Board of Church Extension and the Woman's Missionary Society were formed. Four years later an act of the General Conference provided that Children's Day should be observed in every pastoral charge. A notable advance was made also in negro education by the establishment of Paine College for members of that race.

The powerful impulse of the first World Missionary Conference stirred the heart of the Church in the year 1888. Assembled in London and attended by more than fifteen hundred men and women from all lands who spoke in almost every tongue, the Conference furnished amazing proof of the success of the missionary enterprise.

SOME NOTABLE MEN

The names of a few of the leaders whose labors enriched the life of the Church must be inscribed here.

W. G. E. Cunnyham, during the stressful days following the Civil War, performed a monumental service in reviving our Sunday school literature and shaping it to conform to advanced standards.

Dr. T. L. Boswell was a distinguished preacher and leader in many important connexional enterprises.

Dr. David Morton, the son of a wealthy layman, gave himself to the ministry, founded Logan Female College at Russellville, Ky., and became the first corresponding secretary of the Board of Church Extension.

Bishop Alpheus W. Wilson won fame as an apostolic preacher of rare power and an administrator of great ability. Licensed to preach at the early age of fifteen, he spent twenty-five years in the pastoral relationship. Then, in 1878, he became secretary of the Board of Missions. In this office his labors were nothing less than heroic. The Board was burdened with debt and weakened by widespread indifference to the cause of missions. Dr. Wilson raised the money, \$10,000, to pay the debt. In some way the amount was dissipated before it reached the creditors. The resourceful secretary once more gathered in the needed funds. Not only did he save the Board from financial disaster, but he quickened the conscience of the whole Church on the subject of missions. His great messages deeply stirred the hearts of the people and started a new era in world evangelism. In 1882 he was elected a bishop.

Dr. R. A. Young, who succeeded Bishop Wilson as

secretary of the Board of Missions, attained the very highest rank in the service which he rendered in that department. For twenty-eight years he was secretary-treasurer of the Board of Trust of Vanderbilt University. He also served as the first financial agent of that institution. Thus he laid upon the university a strong and sympathetic hand in helping to shape the policies by which it was governed.

Charles B. Galloway, peerless preacher, brilliant editor, and world-renowned bishop, brought honor not only to the Church to which he belonged, but also to the South in which he lived. On the popular platform as well as in the greatest assemblies, by his eloquence and wisdom, he rendered imperishable service.

ON THE THRESHOLD OF A NEW CENTURY

The last decade of the old and the first score years of the new century have been crowded with events of considerable magnitude.

In 1891, in Washington City, the second World Conference of Methodists assembled. During the decade thus happily inaugurated, through the munificence of Rev. Nathan Scarritt, a retired minister, Scarritt Bible and Training School was established in Kansas City, Mo. In St. Louis, Barnes Hospital was founded by Robert Barnes, who, though not a member of our denomination, yet selected the Methodist Church as the trustee of his millions. A publishing house was set up in China. In order to systematize and coördinate our schools and colleges, a Commission on Education was formed. For the purpose of providing a way to secure the property of the Church in an entirely legal

manner, a Board of Trustees was constituted. The Board of Education, which was proposed in 1890, became a reality in 1894. At that time the ratio of representatives in the General Conference was changed to one for every forty-eight members of an Annual Conference. Annual Conferences were given the right to name trial and other committees. To the District Conferences was committed the duty of granting license to preach, and evangelists were restricted to labor only in those fields which they were invited to enter.

The new century was ushered in by two gatherings of impressive proportions. The third World Conference of Methodists convened in London in September, 1901. In April of that year a Southern Missionary Conference was held in New Orleans. The offering amounted to \$50,000 and was used to build Soochow University in China.

The General Conference of 1902 settled a bitter controversy which had arisen in connection with recovering damages from the government for the abuse of the Publishing House during the War and enacted a law admitting women to the order of deaconess.

LATEST DEVELOPMENTS

The following are some of the important movements which have engaged the attention of Southern Methodists during recent years:

A prolonged and bitter controversy over Vanderbilt University ended in the alienation of that great school from the Church which gave it birth. To make good her loss the Church at once established two new univer-

sities, Southern Methodist University at Dallas, Tex., and Emory University at Atlanta, Ga.

Another question of commanding interest was the reunion of the two branches of Methodism. As the final study in this series will deal with that matter, it is not necessary here to give it extended notice.

To bring the "History of Methodism in America" down to the present moment it only remains to focus attention upon the Missionary Centenary, which was celebrated jointly by the two Methodisms. By the action of the General Conferences of the Churches a Missionary Jubilee was inaugurated to celebrate the hundred years of missionary activity since the first missionary society was formed, in 1818. The campaign extended over two years. At the close of the drive for funds, a mammoth Methodist Exposition was held at Columbus, Ohio. The amount asked by the Methodist Episcopal Church was \$85,000,000. The Methodist Episcopal Church, South, set its goal at \$35,000,000. Both Churches not only secured their quotas, but surpassed them, the former rolling up the magnificent total, in pledges, of \$95,000,000, while the Church, South, reached the splendid aggregate of \$53,000,000.

In the coöperative efforts to gather this unprecedented offering for world evangelization the sister Methodisms attained a deeper spiritual unity, in the strength of which they face the future with a holier purpose and a larger hope.

QUESTIONS ON CHAPTER IX.

1. Mention some of the important acts of the first

METHODISM IN THE SOUTH

General Conference of the Methodist Episcopal Church, South.

2. What was the fate of the Plan of Separation in the North? Describe the results.

3. Outline the new legislation enacted by the General Conference of 1866.

4. What was the significance of the Centenary celebration of 1884?

5. Sketch the careers of Bishop McTyeire, Bishop Marvin, J. B. McFerrin, and Bishop Wilson, and name some other leaders of their day.

6. Give a list of some of the principle acts of the General Conference from 1890 to 1900.

7. What schools and other educational agencies have been established by the Methodist Episcopal Church, South?

8. Describe the Missionary Centenary and suggest its effect upon the coöperating Churches.

REFERENCE READING

McTyeire's "History of Methodism," pp. 641-686.

Du Bose's "History of Methodism."

CHAPTER X

METHODISM IN THE NORTH

THE seed of dissension which had produced the Wesleyan Methodist Church in 1842 and had split the Methodist Episcopal Church in two in 1844 continued to yield a harvest of disturbance to the Church in the North. The Methodist Episcopal Church counted in its jurisdiction thousands of members who were slaveholders. A bitter controversy was waged to change the rule on slavery so as to exclude these. And, as if to add intensity to the quarrel, the influential leaders of the Church proceeded to set up mission Conferences in Kentucky, Arkansas, and Missouri. Disaster within the Church was averted only by the breaking of a dreadful storm which for a time disrupted the state. The Civil War put an end to the strife and united the factional elements.

INDIA

The agitation of domestic differences was not violent enough, however, to defeat the plans of far-seeing leaders for the extension of missions. In 1856 a station was opened in India. A half century later, at the General Conference of 1908, Bishop Thoburn was hailed as "the Christ-led leader of the Methodist advance, the man who laid the plans of campaign, and who lived to hear the first shouts of the returning victors." Not only in India, but in China and Southern Asia the Methodist Episcopal Church vigorously pushed the work of spreading the gospel. Reports were read showing that the

ministry of the Church was preaching the gospel in one hundred and forty languages and dialects.

TWENTY-FIVE YEARS OF GROWTH

The development which took place between the years 1864-1890 makes a record enviable and inspiring. At last, in the first year of this period, the rule on slavery was changed to conform with the new condition of freedom which obtained the country over. At the same time a Board of Church Extension was created and the pastoral term was extended from two to three years. An effort to provide for lay representatives in the General Conference was defeated. Plans were laid to celebrate the opening of the first Methodist Church in New York by Philip Embury a hundred years previously. The funds raised in this Centenary were used to promote the building of institutions of advanced learning. A notable result of the high tide of interest created was the founding of Drew Seminary by a wealthy layman whose name the institution bears.

The record shown at the close of this period proved the wisdom and the devotion of the leaders of the Church. There were twelve theological seminaries, fifty-four colleges, and a hundred and twenty secondary schools. In order to insure adequate supervision of the occupied mission fields, missionary bishops were chosen and sent to the non-Christian countries. An order of deaconesses was created, thus anticipating by nearly fifteen years similar legislation by the Methodist Episcopal Church, South. The pastoral term was extended to five years, and steps were taken to arrange a uniform order of service for use in all the congregations.

CONSPICUOUS LEADERS

One of the truly great preachers of America was Bishop Simpson, of the Methodist Episcopal Church. His death occurred in 1884. He had been foremost in seeking to bring about closer relations with the Methodist Episcopal Church, South. His power in the pulpit won him recognition outside of the denomination to which he belonged and made him an especially effective representative of Methodism in lands beyond the sea.

Dr. D. D. Whedon, whose death occurred in 1885, left his impress upon the Church by the work of his pen. His "Commentaries" were suggestive and illuminating, and his editorial work was of the brilliant order. He has been likened to Adam Clarke, who did so much to develop the intellectual life of the British Wesleyan Church.

In connection with these it is fitting to mention Dr. David Curry, who, in the educational and editorial field, ranked with Dr. Whedon, and Bishop W. L. Harris, who surpassed all other American Churchmen in his familiarity with the world field of missions.

PROSPERITY AND PROGRESS

When the General Conference of 1892 convened, multiplied evidences of prosperity and progress appeared on every hand. During a single quadrennium the increase in communicants mounted to the impressive figure of 442,000, bringing the total membership up to more than two and a quarter millions. Offerings for benevolences had increased from six to eight million dollars. Bishop Thoburn and Taylor reported inspiring

progress of missions in India. With 55,000 enrolled in Sunday schools and 20,083 pupils in day schools, it was easily credible that converts in the Methodist missions numbered about ten thousand yearly.

Four years later the question of admitting women to the rights of the laity in the Church was submitted to the Annual Conferences for final determination. Along with this measure also went one providing for equal representation of ministers and laymen in the General Conference. At the General Conference of 1900 it was announced that the second of these constitutional changes had carried. A matter of equally great importance was the adoption of a constitution for the government of the Church. It contained the original instrument drafted by Soule and much else besides—namely, “the Articles of Religion, the General Rules, the organization of Annual and subsidiary Conferences,” etc. At this session of the General Conference the time limit on the pastorate was entirely removed. Through a commission the Church was engaged in raising a Twentieth Century Offering of \$20,000,000 to be applied to education and other causes. The Conference heard the encouraging report that half of the sum had been secured. Complete success rewarded the movement by the next General Conference.

Not content with formal and sustained efforts to increase the income for missions, in 1902 an “Open-Door Emergency” Convention was held in Cleveland. In a single hour the memorable sum of \$340,000 was laid upon the altar, and there was a Pentecostal manifestation of the Spirit’s power.

The General Conference of 1904 met in Los Angeles,

California. The membership of the Church was reported as 3,000,000. The question was raised whether the General Conference had the right to divide the territory of the Church into districts and assign the bishops to labor within them. At this time a negative answer was given, but at a later General Conference the arrangement was ordered and prevails to-day as the law of the Church. The expense and confusion of administering the affairs of the Church through a large number of separate boards caused this General Conference to seek by reorganization to simplify the business of the Church.

FRATERNITY AND EXPANSION

The last twenty years constitute a period of growing fraternity with other Churches and of expansion of interest over wide fields.

The year of 1908 was the centennial year of the adoption of the original constitution of the Church. Most fittingly, therefore, the General Conference was convened in Baltimore. Just preceding the sessions of the Conference a celebration was held in Lyric Hall. Notable addresses were delivered by learned men on many phases of the constitution. The Methodist Episcopal Church, South, was represented in a very able manner by Dr. H. M. Du Bose, General Secretary of the Epworth League.

Very cordial interest was expressed in proposals looking to closer relations with the Methodist Episcopal Church, South, but the General Conference declined to join a movement to bring about a restatement of the doctrines of the Church. Strong resolutions in support

METHODISM IN THE NORTH

of prohibition were adopted, and the delegates vigorously demanded that an end be put to the army "canteen." In a notably forward-looking pronouncement the Conference put itself on record as sympathizing with the just aspirations of labor for more equable living conditions.

EDUCATION

The exhibit of achievements in the field of education was impressive. Investments in buildings and equipment amounted to twenty-five and a half million dollars, with endowment reaching the splendid figure of \$23,850,486. Closely paralling this report, the statistics for other Church property were remarkable. The gain in the value of church buildings reached \$28,149,624 for the quadrennium, while for parsonages the increase was \$4,528,871.

In the membership of the Church a gain of 278,357 was recorded, and the total number of ministers was shown to be 19,353. The growing fellowship of the Church represented every country on the globe. An attempt to do away with missionary bishops failed.

A pleasant incident of the Conference was the reception of an overture from the Methodist Protestant Church looking toward the reunion of the two Methodisms. A happy exchange of confidences brought the Churches appreciably closer together and gave an impetus to the movement to reunite all Methodist bodies in one great family.

LEGISLATION, NEW AND OLD

At the next General Conference, 1912, by a large majority, the judgment was expressed that bishops

should be retired on reaching the age of seventy. A bold resolution censured President Taft and the Secretary of Agriculture for giving government recognition to a convention of brewers. An equally vigorous criticism of the Roman Catholic Church as to its unhealthful influence in countries where it is the dominant religious force brought on a sharp controversy with Archbishop Ireland, who resided in Minneapolis, the seat of the Conference.

By a large vote the General Conference rejected a motion to create a Court of Appeals which should serve as a check upon its own acts. It also defeated a proposal to change the constitution so as to permit the election of negro bishops for negro Churches. Still in a conservative mood, the body refused to restore the time limit upon the pastorate and sent back to the limbo of rejected propositions the ancient proposal that presiding elders should be elected by the Annual Conference.

LEADING MEN OF THE PERIOD

To satisfy the aim of this study it only remains to mention a few of the men who typed the work of the Methodist Episcopal Church during the years under consideration.

John H. Vincent was born in 1832. In the midst of active pastoral labors he conceived the idea of deepening the cultural tides of the Church's life on a scale hitherto undreamed of. The Chautauqua, established in New York, became the "first fruits" of his plan and continues as one of the vital sources of inspiration for the entire Church. By means of reading courses and extension lectures the benefits of this institution were carried to a

constituency as wide as the Church itself. The titles of the books and pamphlets published by Dr. Vincent show how completely he was absorbed in his self-appointed task. In 1888 he was elected a bishop and continued in that office until retired by the General Conference in 1904.

An able contemporary of Bishop Vincent's was Dr. J. M. Buckley, born in 1836. By the sheer force of determination he conquered a grave physical infirmity and lived to bless the Church many years by brilliant work as an editor and author. From 1880 to 1912 he was editor of the *Christian Advocate* (New York). In this position his influence became powerful. Of the several books which came from his pen the most important was "A History of Methodism in the United States." Thus his contribution to the literature of Methodism gave him special distinction.

Bishop Earl Cranston and Dr. James R. Day became prominent respectively in Church diplomacy and higher education. An ardent advocate of the unification of the Methodist Churches, Bishop Cranston will be remembered and appreciated for his zealous labors in that cause. Dr. Day, Chancellor of Syracuse University, declined election to the episcopacy because of his consuming devotion to the interests of learning. With leaders like these to guide her activities, it is not surprising that the Methodist Episcopal Church continues to increase in power and usefulness.

QUESTIONS ON CHAPTER X

1. How did the question of slavery continue to trouble the North, and how was relief obtained?

2. When was lay representation in the General Conference allowed?

3. What changes have been made in the term of pastoral service?

4. When was the order of deaconess created?

5. What is the method of assigning bishops to their fields of labor?

6. What is the attitude of the Church toward the question of labor?

7. Show the extent of the missionary work of the Church.

8. Give some idea of the success of the Church in the field of education.

9. Tell of the work of some of the leading men of the Methodist Episcopal Church.

REFERENCE READING

McTyeire's "History of Methodism," pages 660-663.

Du Bose's "History of Methodism," pages 62f, 92f, 134f, 170f, 208f, 245f.

Buckley's "A History of Methodism in the United States."

CHAPTER XI

METHODISM AND MISSIONS

THE history of Methodist missions begins with Thomas Coke, the little Welshman, who played such a conspicuous part in the early days of American Methodism.

It will be remembered that Bishop Coke suffered a loss of popularity in this country because of his plain preference for the plans of the British Wesleyan Conference. It is not so generally known that his British brethren treated him coolly because they thought that he was too American in his sympathies. It was a mark of unquestioned superiority that Bishop Coke maintained beautiful poise of character and showed the utmost Christian gentleness under these trying circumstances. The secret of his self-control is to be found in his passionate devotion to the cause of world-wide missions. He gave form and application to Wesley's imperial claim: "The world is my parish."

However, before Bishop Coke set in motion the missionary energies of Methodism, a somewhat localized manifestation of the dawning genius of the Church took place in the West Indies. Attracted by the fame of John Wesley, in 1760 Nathaniel Gilbert, a wealthy planter of Antigua and also a prominent politician, accompanied by several slaves, visited London. Two of his servants were converted, and he returned to his island home to preach to the souls he held in bondage. Nearly twenty years later, Gilbert having died, John

Baxter came to Antigua as a government ship's carpenter. He organized the Methodists he found there into a society, built a chapel for them, and in seven years enrolled two thousand members.

NOVA SCOTIA

At the moment of its birth as an organized Church in the year 1784, the American Methodist Church reached out to plan a station on a distant frontier. Nova Scotia was the field selected. As early as 1779 missionaries from the Wesleyan Methodist Church had entered the country. In 1784 a delegate from these societies was sent to be present at the Christmas Conference in Baltimore. As a result of his representations, the American Church agreed to take over the work started by the Wesleys. In this arrangement, the influence of Bishop Coke was of great importance.

AFRICA

The Dark Continent next felt the flame of the Bishop's passion. In 1811 he proposed to the Wesleyan Conference that a mission be established in Africa. Undeterred by stubborn opposition, he gave out of his own funds the sum of \$2,666 to finance the beginning of the enterprise. Four missionaries were sent out. It took them just thirteen months to reach the coast of Africa.

INDIA

When he suggested to the Wesleyan Conference that a mission be sent to India, the Bishop encountered more determined opposition than ever. He offered to

find the men and provide the money if only the Conference would authorize the undertaking. This argument succeeded. The Bishop enlisted seven men and put \$26,666 of his own means into the venture. He himself set out to accompany the missionaries on their journey, but died on board ship, and his body was committed to the sea. The work thus begun in 1813 was built upon a solid foundation and began to prosper.

MISSIONS IN THE AMERICAN CHURCH

The Indian and the negro furnished the first objectives for the awakening missionary spirit of the Methodist Episcopal Church in America. In the year 1815 a negro named John Stewart, suddenly converted from drunkenness, started out to preach the gospel to the Indians in the great Northwest. This was the beginning of a work which widened until it included practically all the Indian tribes in the country. Chapels and schools appeared among the red men, and their teachers exerted a wonderful influence in their civilization.

During this period missions were planted among the slaves of the Southern plantations. A young man named William Capers, afterwards Bishop Capers of the Methodist Episcopal Church, South, was the apostle to the black folk. From a small beginning on one of the districts in the South Carolina Conference, the program extended throughout the great plantations. Many converts were won, the slaves being enrolled as members in the same Church to which their masters belonged.

THE FIRST MISSIONARY SOCIETY

It was not created by formal action of the Confer-

ence, but was the spontaneous outgrowth of the missionary spirit of the Church. Joshua Soule, Nathan Bangs, Robert R. Roberts, Enoch George, and William McHenry were the leading spirits in its formation. To those who opposed the idea Soule said: "The time will come when every man who assisted in the organization of this society and persevered in the undertaking will consider it one of the most honorable connections of his life." This was in the year 1819. As confirming the prophecy of Soule, the Church itself honored three of these leaders by electing them to the episcopacy—*viz.*, Enoch George, R. R. Roberts, and Joshua Soule. This first organization was known as "The Parent Society." A year later, so deeply had the idea taken root in the heart of the Church that "The Missionary Society of the Methodist Episcopal Church" was formally and officially launched. The first year of its existence the society received \$823.04.

FOREIGN MISSIONS INAUGURATED

In its thirteenth year, however, the missionary society recorded receipts amounting to \$17,097.05. The Church felt that the time had come to undertake a mission beyond the borders of the homeland. So, in 1835, Melville B. Cox was sent to Liberia on the east coast of Africa. The missionary found there a few Christians who belonged to a colonization society. These he organized into a society. Without delay Cox then planned three missions and an academy to be established at Monrovia. But within five months the voice of the messenger was silenced by death. Not, however, before it had sounded this clarion call to the

Church at home: "Let a thousand fall before Africa be given up."

BRAZIL EXPLORED

The same year that Melville Cox sailed to Africa a missionary in the person of Fountain E. Pitts, of Tennessee, was dispatched to South America. He spent a year exploring the spiritual possibilities of the country. His attention was centered especially upon Rio de Janeiro, Montevideo, and Buenos Ayres. Upon the report of Pitts, an effort was made to establish a mission in Rio de Janeiro. But the time was not ripe for the undertaking. It was not until forty years later that a foothold was gained in the coveted region. Then not only was Rio de Janeiro occupied, but missionaries planted stations in Montevideo and pushed into the borders of Uruguay.

CHINA INVADED

Again following the report that the income of the missionary society had reached the sum of \$411,810 the Church determined upon an expansion of its foreign policy. This was in 1840. The Church began to turn its eyes in the direction of the Orient. Then befell the tragedy of division. Not until three years after the separation was the Church in the North able to carry out its desire to send missionaries to China. In 1847 the society of the Methodist Episcopal Church assigned White and Collins to open work in that field. The following year, 1848, the Board of Missions of the Methodist Episcopal Church, South, opened a station in Shanghai under Taylor and Jenkins. The city

numbered 200,000 inhabitants and was situated in a province of 35,000,000 people. Near by lay the cultured city of Soochow, in which one of the greatest mission schools of the world was afterwards located.

The work went forward slowly and painfully. The first religious service was held in 1850. The first convert was baptized in 1851, Liew, the teacher of Jenkins. The climate was hard on the health of the missionaries, and the government was hostile to the Christian propaganda. But reënforcements were sent out, W. G. E. Cunyngham, D. C. Kelley, J. L. Belton, and J. W. Lambuth, with their families. Later came Young J. Allen and M. L. Wood. Treaties between Great Britain and China and between the United States and China opened wide the gates of the empire to the entrance of the gospel and gave our missionaries equal advantages with other representatives of the cross.

OUR NEXT-DOOR NEIGHBOR

Alejo Hernandez was the son of a wealthy Mexican. As a youth he fought against the pretender, Maximilian. Life in the army resulted in loss of faith in the Roman Catholic Church. Later, while serving on the border between Mexico and the United States, young Hernandez came under the influence of Protestantism. He was converted and became an active member of the Church.

In 1871 Bishop Marvin selected Hernandez to begin missionary work among the Mexicans. From Corpus Christi to El Paso a line of mission stations was established. But the interior was barred against the gospel. When religious freedom was finally granted throughout

the country, Bishop Keener, in 1873, sent Hernandez to the city of Mexico. Here he gathered a congregation and planted a school. From that center a program of evangelism was carried out through an extensive area, aided greatly by a wise use of the printing press. By the year 1878 there were 268 members of the Church, much property had been accumulated, and reënforcements were beginning to be sent out.

ON TO BRAZIL

It required but a step to carry the gospel on to Brazil. The hostility of the Roman Catholic Church had defeated the first attempt to found Protestant missions in that country in the year 1835. But in 1876 the government and the upper classes were friendly toward a liberal policy, and consequently missionaries from America entered the country. Occupying Rio de Janeiro as a base, with a congregation and a school to support the advance, Piracicaba, Sao Paulo, and Santa Barbara were soon added to the list of preaching places. John J. Ransom, of Tennessee, and J. S. Newman, of Alabama, pioneered this undertaking.

JAPAN AND KOREA

Record has already been made of the fact that J. W. Lambuth, of Mississippi, was assigned to do the work of a missionary in China. After laboring there thirty years his attention was drawn to Japan. Thither he went in 1886 with his son, Walter R. Lambuth, and opened a mission. The work grew to fifty-seven stations, with 900 members. The Methodist Episcopal Church and the Canadian Methodist Church main-

tained missionaries in the same field. Chapels and schools and printing presses were provided to care for the increasing number of Christians. In 1907 these three Methodist Churches merged their interests in a united body called the Japan Methodist Church. This Church is conducted entirely by native Christians. The work has prospered greatly under the new arrangement. The American Churches continue to support missionaries in the field, because the native organization is not yet strong enough to bear the burden alone.

Korea.—Japan's neighbor, Korea, was entered in 1897. The first missionary was Rev. C. F. Reid. One month after he held the first service in Seoul he baptized his first convert. Another worker, Rev. C. T. Collyer, was stationed in Songdo. At that time there were only seven hundred Christians in the entire empire. Two years after the work started, the Methodists had won two converts. In 1924 there were in this mission five districts, sixty-five pastoral charges, 486 organized Churches, 8,354 members, 387 Sunday schools, 1,047 officers and teachers, and a Sunday school enrollment of 13,650. The progress of the work has been marked by phenomenal revivals.

STRENGTHENING THE HOME BASE

Meantime the growth of missionary interest at home had, necessarily, kept pace with the extension of the work abroad. In 1890 the assessment for foreign missions totaled the magnificent sum of \$350,000. The Woman's Missionary Society was reorganized and its charter greatly enlarged. Quick results were seen in the impetus given to the work among the North Amer-

ican Indians and in Latin America. Flourishing schools were conducted in Mexico. Not willing to slight any opportunity presented by the home field, the Methodists, in 1897, started a mission to the Hebrews in the United States. Rev. Julius McGath, a native of Russia, himself a Jew, was appointed to the work. Through many years he labored patiently and earnestly with only very meager results.

CUBA, A PRIZE OF WAR

After the defeat of Spain by the United States in 1898 a prodigious task of reconstruction had to be undertaken in the Island of Cuba. The government wrought marvelously in improving the sanitary conditions in the island and in restoring order in business. But the Church performed a labor which was in no sense inferior to that undertaken so successfully by the government. Christian missions were introduced. Directed by Bishop Candler, Rev. Dr. Fullwood, of Florida, who had for many years preached to the Cubans in his native State, opened the work. The Epworth League came to the support of the new mission carrying \$50,000 in its budget as a special for the enterprise. Schools, chapels, and churches valued at \$534,261 have been erected; seventy-five missionaries and teachers are maintained, and the membership has grown to more than 6,000. There are 45 organized congregations, 53 Sunday schools, 309 officers and teachers, and 4,568 pupils. Twenty Epworth Leagues show a membership of 541.

RECENT DEVELOPMENTS

Prophecies of larger undertakings began to make themselves felt. The Great Southern Missionary Conference, which convened in New Orleans in the spring of 1901, resulted in the establishment of Soochow University. The offering of \$50,000 was then the largest amount ever raised for missions at one time by the Methodist Episcopal Church, South.

Nearly ten years later, the Methodist Episcopal Church was stirred mightily by reports of victory from India, Malaysia, the Philippines, and China.

In 1914 the Methodist Episcopal Church, South, resolved to open missionary work in Africa. Bishop W. R. Lambuth, the pioneer, with his father, of our mission in Japan, was commissioned to explore the reaches of the Dark Continent and discover a favorable line of advance. Wembo Niama, in the Congo, was providentially chosen for the site of the first station. Three missionaries, with their wives, were sent out—Dr. D. L. Mumpower, Rev. J. H. Bush, and Mr. J. W. Stockwell, physician, preacher, and mechanic—to help heal and keep healed the “open sore of the world.” In the swift years which have sped since the beginning of the work, the language of the Batetela tribe has been reduced to an alphabet, and two or three primary books in language study have been prepared. Additional missionaries have taken their place beside the pioneers, and new stations have been projected.

In 1910 the Church girded her loins for a great achievement which was still out of sight beyond the horizon. The several missionary agencies of the de-

nomination were consolidated into one great Board, with foreign and home departments and a staff of secretaries large enough to take care of the various features of missionary work. The Woman's Missionary Society was admitted to membership in the Board and allowed ten representatives from the Council in that organization.

The great achievement for which this action proved to be a providential preparation was the Missionary Centenary. The Methodist Episcopal Church joined with the Methodist Episcopal Church, South, in celebrating in 1919 the one hundredth anniversary of the founding of the Missionary Society of the Methodist Church in America. The fabulous sum of \$165,000,000 was subscribed by the two Churches for Christianizing the world. Of this amount the Methodist Episcopal Church, South, subscribed \$53,000,000. Thousands of Methodists were enrolled in a covenant of prayer and other thousands in a league of tithe. The movement stirred the laymen to unprecedented activity and ended in a great revival.

QUESTIONS ON CHAPTER XI

1. Tell about Bishop Coke's interest in foreign missions.
2. Where were the first missions of the Methodist Episcopal Church planted?
3. When was the first Missionary Society organized?
4. In what countries does the Methodist Episcopal Church, South, conduct missionary work, and when were they first entered?

5. Name some of the pioneer missionaries in these fields.

6. What has the Church done to develop its resources for the support of missions?

REFERENCE READING

McTyeire's "History of Methodism," pages 517f, 523f, 576f, 563f, 592f, 653f, 674f.

Du Bose's "History of Methodism," page 468f.

CHAPTER XII

METHODISM AND HER YOUNG PEOPLE

METHODISM early became aware that she could not fulfill her mission without bestowing special attention upon children and young people. Her faith is expressed in the epigram: "The supreme beauty of the world is the beauty of a growing life"—an utterance of Bishop McConnell of the Methodist Episcopal Church. In his fraternal address before the General Conference of that Church in 1916, Dr. E. B. Chappell, Sunday School Editor of the Methodist Episcopal Church, South, said: "The only hope for the Church and for civilization is in the opportunity that lies in the fact that the life of the world is being perpetually renewed. Behind each generation of weary men and women comes trooping up a multitude of bright-eyed boys and girls with their unspoiled souls and their sublime possibilities. To them we turn with hope from our failures and disappointments, determined that by God's help we will see that they live nobler and happier and more useful lives than we have lived. Thus we would hasten the coming of the kingdom, the realization of the prophecy of peace and good will which the angels sang over Bethlehem and which, in spite of war and tumult, echoes still in the wondrous and troubled heart of humanity."

Supported by this faith the Methodist Church, through more than a hundred years, has labored at the task of building up an agency for the nurture and

training of its youth. Not even Robert Raikes went ahead of Wesley in adapting the Sunday school to the religious needs of the young. For a long time, however, the only function performed by this institution was giving instruction in the Bible. That this alone failed to meet the religious needs of young people was demonstrated by the appearance in the Church of a movement designed to conserve and direct the apparently limitless energies of youth.

THE EPWORTH LEAGUE

Receiving its first formal expression in the Christian Endeavor Society, organized by Francis E. Clark in 1885, the young people's movement quickly appeared in the Baptist Church as the "Baptist Young People's Union" and in the Methodist Church as "The Epworth League." This was not due, however, to any attempt to copy what had been done by the young Congregational minister in Maine. With impressive spontaneity, young people's societies appeared in many individual Churches of the leading denominations in widely separated localities. In several instances efforts were put forth to link these societies into federations or leagues with a plan of organization which should be common to all and aims in which all could share.

In 1889 a number of such societies in the Methodist Episcopal Church met in Cleveland, Ohio, and formed a union known from that time forward as the Epworth League. In the very same year several societies in the Methodist Episcopal Church, South, in California and neighboring Western States became associated together on the basis of a common constitution and plan of work.

The pioneer society in this movement was that of Trinity Church, in Los Angeles. In the spring of 1890 this society addressed a memorial to the General Conference, in session in St. Louis, "asking that the organization be recognized and made a part of the work of the Church." This the General Conference did, providing for the organization of Epworth Leagues for the "promotion of piety and loyalty to our Church among the young people, their education in the Bible and Christian literature and in the missionary work of the Church, and their encouragement in works of grace and charity." By this action the Church in the South took the lead among the denominations in making its young people's work a part of its organic system.

With natural consistency the Leagues were at first placed under the management of the Sunday School Board. But the secretarial force of that board was not strengthened to meet the strain of the new duties it was called upon to discharge. The arrangement, therefore, proved unsatisfactory. So in 1894 the Epworth League was made a separate connectional department with its own board of management and official organ. Dr. S. A. Steel was chosen General Secretary and Editor.

In 1892 the General Conference of the Methodist Episcopal Church gave the Epworth Leagues in its jurisdiction the same status that they had attained in the Methodist Episcopal Church, South. The Epworth Leagues in Canada also received formal official recognition. The societies in these three jurisdictions were happily conformed and affiliated, all taking the identical name "in memory of the birthplace of the Wesleys and the maternal faithfulness of their mother."

The statistics of the Epworth League have fluctuated with the changing years. In the North the membership soon went beyond a million. Such proportions were never attained in the South, but the organization grew rapidly and was characterized by a spirit of rare comradeship and high enthusiasm. The most serious difficulty encountered was inadequate financial support. This element of precariousness was not removed until the General Conference of 1918, when the Epworth League was included in the budget on a parity with all other connectional departments.

The organization, however, is not to be judged on the basis of statistics or financial strength. Let one who had most to do with the inauguration of the Epworth League and who for twelve years was its official head estimate its true value. Says Bishop Du Bose, pastor of Trinity Church, Los Angeles, at the time the League was born and later General Secretary of the department: "The work of the League steadily leavened the life of the whole connection. In some cases it revolutionized Church finances, particularly in the receipts for missions. . . . It may almost be said to have trained a generation of men and women for service; it widely influenced the going of young men into the ministry and constantly replenished the ranks of the missionary workers. It also created a taste for good literature and promoted the spirit of courtesy and sanctifying friendship among thousands of the Church's youth."

THE PRINCIPLE EXTENDED

The secret of the power of the young people's movement lay in a worthy emphasis upon the principle of

expression. The Epworth League sought to draw out the energies of the young and direct them to the accomplishment of valuable ends. Soon this principle began to be recognized by other agencies of the Church. The Woman's Missionary Society adopted the policy of forming Young People's Missionary Societies. The Sunday school gave recognition to the idea by insisting upon activity as a necessary element in religious education. It was a logical and inevitable step, therefore, that the Sunday school should introduce new features into its work designed to promote this larger aim.

THE EXPANSION AND IMPROVEMENT OF THE SUNDAY SCHOOL

Under the leadership of Dr. James Atkins, who upon the death of Dr. W. D. Kirkland in 1896 became Sunday School Editor, our Sunday school work entered upon a new era of development. In 1898 Dr. Atkins called the attention of the General Conference to the fact that the Sunday school work of the Church was being sadly retarded, and even marred, for lack of an adequately trained leadership and teaching staff. Accordingly it provided for a Department of Teacher-Training, and a little later the General Sunday School Board secured the services of Rev. H. M. Hamill, D.D., to take charge of the new department. Dr. Hamill was perhaps the first full-time Superintendent of Teacher-Training in the country and found himself facing a pioneer task. He must mark off the metes and bounds of his field and labor alone that others might enter into his labors. He prepared textbooks, organized

teacher-training classes wherever possible, set new and high ideals before our Sunday school workers, and by his energetic advocacy of the need of a trained leadership prepared the way for the stupendous leadership training program that augurs so well for the future of Christianity as interpreted by Methodism. In 1915 Dr. Hamill passed from labors abundant to a well-earned rest, and the following summer Rev. J. W. Shackford was chosen by the General Sunday School Board to go forward with the task which Dr. Hamill had so bravely begun.

Upon the election of Dr. Atkins to the episcopacy in 1906, Dr. E. B. Chappell was, by the General Conference elected Sunday School Editor, and under his administration the work has continued rapid development. In 1910 the General Conference further enlarged the scope of the Sunday school. The outstanding change then introduced was the official Wesley Bible Class. Soon after this movement was written into the law of the Church Rev. Charles D. Bulla was chosen by the General Sunday School Board as its leader. The plan at first was to carry the principle of religious expression for which the Epworth League stood into the field of adult life. The growth of the movement was phenomenal and showed that the time was ripe for the enlistment of the men and women of the Church in groups for Bible study and Christian activity. So well did the plan work with adults that in 1914 it was expanded to include the adolescent group in the Sunday school.

Simultaneous with this movement in point of time came the plan of grading the Sunday school according to the ages, natural interests, and attainments of pupils, in order that the work of instruction and train-

ing in worship and service might be made more effective. This "departmentalization" of the Sunday school called for a more complex organization than had prior to that time been necessary. This step demanded very intense "specialization" on the part of Sunday school workers and called for the creation of departments of work, extending from the staff of the General Board down through Conference and district organization to each Sunday school. Accordingly, the General Conference of 1918 created a Department of Elementary Work, a Department of Intermediate-Senior Work, and a Department of Young People and Adult Work. The General Conference of 1922 created a Department of Sunday School Administration and gave the General Sunday School Board the option of continuing the Departments of Intermediate-Senior and Young People's and Adult Work or creating a Department of Young People's Work to include all the work with adolescents and a department of Adult and Home Work to include all the work with adults. The General Board chose the latter plan. It also employs a Superintendent of Missions and Sunday School Extension.

Prior to 1922 the Sunday School Editor had also been serving as General Sunday School Secretary, but the growth of the work in both the fields of Sunday school promotion and Sunday school literature had rendered the work so arduous that the General Conference decided upon a division of functions, and the office of General Sunday School Secretary was made distinct from the office of Sunday School Editor. The Sunday school work of the Church now goes forward under the leadership of the following officers: Sunday

School Editor, General Sunday School Secretary, Superintendent of Leadership Training, Superintendent of Missions and Sunday School Extension, Superintendent of Elementary Work, Superintendent of Young People's Work, Superintendent of Adult and Home Work, and Superintendent of Sunday School Administration.

SUNDAY SCHOOL LITERATURE

The widening and intensive culture of the Sunday school field has had a marked effect on its literature. For several decades the Sunday schools of America were content with the idea of uniformity in Sunday school literature that found its chief expression in the International Uniform System. But the advance in the science of pedagogy years ago demonstrated the fallacies (not to use a stronger word) of such a system; and when religious educators came to set the "child in the midst" and to proceed on the principle that "the lesson is for the pupil, not the pupil for the lesson," the demand for a new system of lessons, selected mainly from the Bible, but adhering to the principle of "the needs of the pupil at each stage of development," became imperative, and the Methodist Episcopal Church, South, was among the first denominations to respond to this demand with the International Graded Lesson System. Since numerous schools were not ready for a change so radical as that involved in the introduction of the new system of lessons, the Uniform Lesson System was continued for those who desired it until the beginning of 1924, when for smaller Sunday schools and others not yet ready for the closely graded lessons the Uniform System gave place to the Group Graded Lessons, which provide one

lesson for Beginners, another for Primary pupils, another for Juniors, and another for all those in Sunday school above the Junior Department. To meet the departmental idea, which is becoming more and more prevalent in our Sunday schools, the *Visitor* (formerly the *Children's Visitor*), which has been issued by our Church since 1852, has given place to three papers: the *Haversack* (for boys), the *Torchbearer* (for girls) and *Our Young People* (for more mature young folks). *Boys and Girls* continues for the younger readers in the Sunday school, and under various names and plans the *Workers' Council* has been issued for some years as the organ of our organized Sunday school work.

WORK IN THE ANNUAL CONFERENCES

For many years the law of the Church has made provision for full-time Annual Conference Sunday school workers, but only in recent years have the Conferences realized the need of such work fully enough to make financial provision that would give such work a stable basis. Most Annual Conferences now have one or more such workers, the Sunday school work of each Annual Conference heading up in an officer officially designated Conference Sunday School Superintendent.

THE INCREASED VIGOR OF OTHER AGENCIES

The increased emphasis on religious education has had a favorable effect upon the Epworth League and other young people's societies of the Church. The work of the Epworth League, under the leadership of a General Secretary, an Assistant Secretary, and four other full-time workers employed by the General

Epworth League Board, is more vigorous, thorough, and far-reaching than at any precious time in the history of that institution.

SCHOOLS AND COLLEGES

The following summary of the educational institutions of the Methodist Episcopal Church, South, is taken from the last annual report of our General Board of Education:

Universities, 2; colleges of A grade, 21; colleges of B grade, 5; junior colleges, 28; academies, 20; mission schools, 11; Bible and missionary training schools, 1—a total of 88.

Value of grounds and buildings, \$25,451,450; of equipment, \$3,207,975. Total, \$28,660,425. Productive endowment, \$13,727,881; unproductive endowment, \$520,191. Other assets, \$3,881,696.

Annual income from tuition, Conference assessments, and other collections, \$4,566,042.

This summary bears strong testimony to the deep interest of the Church in its youth. The recent campaign for Christian education authorized by the General Conference netted in subscriptions about \$18,000,000, which is now in process of collection. But, with all this investment of talent, time, and money in Christian education, the Church has not always been successful with the Christian appeal to its own sons and daughters. The dearth of well-trained preachers, the lack of thoroughly equipped workers in our many Churches, the inadequate number of well-prepared Sunday school teachers, and the lukewarmness of many of those who are induced to accept positions of re-

sponsibility in the Church—all these proclaim with great emphasis that the Church's program of Christian education is not yet broad and deep enough to meet the demand of Church and State for an intelligent and consecrated Christian leadership. In some measure this deficiency may be due to a lack of clear realization of the fact that the distinctive function of the Christian college is to prepare a trained and efficient citizenship for the kingdom of God. But in most cases the failure at this point has been due to lack of means to employ an adequate teaching staff. When imperative demands of educational standards have been met no funds have been left to secure teachers for that phase of education that can be done only in a Christian college. But most of our Church schools are aware of this shortcoming and are striving earnestly to correct it. Chairs of Religious Education are being established, students are encouraged to take the Standard Training Course as a part of their college curriculum, special courses in Church activities are being offered, extension lectures are being given in various colleges from time to time by representatives of the General Boards of the Church, and both "full-time life service" and the meaning of Christian citizenship are being pressed upon the attention of our college constituency.

COOPERATION AMONG THE BOARDS

On account of important but hasty legislation during the all-too-brief sessions of our General Conference, there has been from time to time more or less of overlapping and confusion in the plans of work of the various General Boards of the Church. If the principle of

unity in the education of each individual is to be observed, the number of processes involved should be reduced to a minimum. The spirit of coöperation is manifestly present with all our General Boards, and the disposition to smooth out differences and eliminate overlapping gives promise of increased economy and efficiency of administration. The General Conference of 1922 created a Commission on Reorganization of Boards, which will investigate this whole situation and make such recommendations as its judgment shall suggest to the next General Conference. Meantime there is a constantly growing measure of coöperation among the various Boards in their training and other work.

All this offers good ground for genuine satisfaction on the part of those who seek to promote the interests of the kingdom of God.

QUESTIONS ON CHAPTER XII

1. Tell about the rise of the young people's movement.
2. Where and when did the Epworth League originate?
3. Describe the enlargement of the Sunday school as a training agency.
4. What has been the effect upon other agencies?
5. Show the relation between schools and colleges and the administrative boards of the Church.

REFERENCE READING

Du Bose's "History of Methodism," pages 73f, 158, 159.

Brummitt's "The Efficient Epworthian," Chapter I.

CHAPTER XIII

METHODISM AND THE SPIRIT OF UNION

IN a brief appendix to his "History of Methodism" Bishop McTyeire gives a table showing the Methodist family divided into thirty different bodies. Great Britain, Canada, and the United States support twenty-six of these, and the rest are found in Ireland, France, Australia, and South Africa.

In the United States alone there are twelve distinct bodies of Methodists. The list is made up as follows: Methodist Episcopal Church, Methodist Episcopal Church, South, African Methodist Episcopal (Bethel) Church, African Methodist Episcopal (Zion) Church, Colored Methodist Episcopal Church, Union American Methodist Episcopal Church, Methodist Protestant Church, American Wesleyan Church, Free Methodist Church, Primitive Methodist Church, Independent Methodist Church, Congregational Methodists. The Methodist Protestant Church, in the beginning, gave promise of becoming a formidable competitor of the body from which it had separated. But changes were later made in the polity of Episcopal Methodism which so modified those features against which its protest was made as to render it practically needless. As a result its growth has for many years been slow.

The names of the first five of these bodies clearly identify them for the average reader. For the rest a word of explanation may be necessary.

The Methodist Protestant Church had its origin in

1830, when a disaffected element revolted against the episcopal form of government and established a Church in which the laity were given large privileges.

The American Wesleyan Church was formed in 1842 as a protest against the attitude of the Methodist Episcopal Church toward the question of slavery.

The United American Methodist Episcopal Church is a colored organization created by the amalgamation of several smaller bodies.

The Free Methodist Church appeared in 1860 in the State of New York. Entire sanctification and eternal punishment are the doctrines most emphasized by this sect. They also require the utmost simplicity in dress and exclude musical instruments and choirs from places of worship.

The Primitive Methodist Church was organized in England in 1810. It differs from the Wesleyan Methodist Church only in its form of government, which is presbyterial.

Likewise, the Independent and the Congregational Methodist Churches consist of those who, though Methodist in faith, prefer forms of government which allow greater freedom to the individual congregation. These bodies had their origin in 1852 and 1881, respectively.

METHODISM IN THE BRITISH EMPIRE

Canada.—About the time that Embury opened the first preaching place in New York, Lawrence Coughlan began to expound the doctrines of the Methodists on the soil of Canada. This was in the year 1765. In 1779 Nova Scotia was entered. Five years later, following the Christmas Conference of 1784, the work in

Nova Scotia became a part of the field of the American Methodist Church and received at least one visit from Bishop Asbury.

Later came the Primitive Methodists, the Bible Christians, and, finally, the Methodist New Connection. In 1884 these five bodies united, forming the Methodist Church of Canada, with a total membership of 171,000 and 16,044 ministers. On April 30, 1924, the official statistics of Canadian Methodism were as follows: Membership, 414,047; families, 240,221; ministers and probationers, 2,475; Churches, 4,797; Sunday school pupils, 351,633; raised for all connectional funds, \$2,196,970; for circuit purposes, \$4,925,434.

A movement for Church union of the Presbyterians, Congregationalists, and Methodists of Canada was begun in 1902 and will be consummated June 10, 1925, under the name of the United Church of Canada. This movement was favored by the Methodists and Congregationalists from the first; but, while it has been approved by the Presbyterian General Assembly, there has been all along and still is considerable opposition to the union on the part of Presbyterians, which may result in the formation of another small denomination.

England.—Beginning with the year 1851, through a period of four decades, the Wesleyan Connection in England enjoyed a large numerical increase. Certain smaller bodies of Methodists also shared in the growing prosperity. In 1857 a number of these formed the United Free Church. This organization then sought and succeeded in effecting a union with the Methodist New Connection and the Bible Christians, forming the United Methodist Church. Thus the number of Meth-

odist bodies in England has been reduced to five: The Wesleyan Methodists, the Primitive Methodist Church, the United Methodists, and two smaller groups known as the Wesleyan Reform Union and the Independent Methodist Church. All these, in the aggregate, have a membership of about one million.

Up to 1890 the Wesleyan Methodist Connection held only the status of a "society," as it had been left by Wesley in the Deed of Declaration. At that time, however, a determined agitation to change this condition resulted successfully. By an act of Parliament in 1891 the Wesleyan Societies became the Wesleyan Methodist Church.

Australia.—As early as 1815 Australia heard the gospel from the lips of a Methodist preacher. From its inception the work prospered. Here, as elsewhere, numerous small bodies belonging to the same great family contested for leadership. Finally, in 1888, the first step toward union was taken when the New Connection Churches united with the Wesleyan or Bible Christian Conferences. With the dawning of the new century came a larger union, all the Wesleyan Churches of Australia and Polynesia coming together in one body known as the "Methodist Church of Australia."

STEPS TOWARD UNION IN AMERICA

Schisms in the Body.—All efforts to unite the Methodist organizations which exist side by side in America must take account of the wounds that have been made in the original body. Starting with the O'Kelly schism, which gave rise to the ill-fated "Republican Methodists," there have occurred the defection which resulted in

the Methodist Protestant Church, the secession of the American Wesleyan Methodists, and the separation which created the Methodist Episcopal Church, South. The scars which remain from the divisions thus suffered offer no little hindrance to the praiseworthy attempts that have been made to create a single great Methodism in the United States.

Early Endeavors.—The Methodist Episcopal Church, South, took the initiative in seeking to maintain fraternal relations with the Methodist Episcopal Church. But it will be remembered that the delegate of the Southern Church to the General Conference of the Methodist Episcopal Church in 1848 was not received, and that Dr. Pierce said in a written statement that the next move would have to be made by the Methodist Episcopal Church.

Here the matter rested for twenty years. Then, in 1869, Bishops Janes and Simpson, of the Methodist Episcopal Church, appeared before the bishops of the Methodist Episcopal Church, South, in their annual meeting in St. Louis, suggesting a reunion of the two Churches. They did not tarry to discuss their proposal, however, and the Southern bishops published a carefully prepared statement in which they made it clear that the questions at issue between the two Churches were very grave in their nature and would require the most painstaking and frank debate.

The next year the General Conference of the Methodist Episcopal Church, South, convened in Memphis. Thither came again Bishop Janes, accompanied this time by Dr. William Harris, empowered by a commission to treat with the Southern Church on the

question of union. The Conference rejected the overture, pointing out that fraternal relations between the two Churches must be established before consideration could be given to union. Besides, Dr. John C. Keener, with the official document in his hand, pointed to the fact that the commissioners were authorized to negotiate only with Methodist bodies seeking union with their Church and added: "As the Methodist Episcopal Church, South, is not seeking union with the Methodist Episcopal Church, the commissioners are not authorized to negotiate with our Church." There the matter ended.

Four years later three "fraternal delegates" from the Methodist Episcopal Church were received by the General Conference meeting in Louisville. Their addresses were in the best of taste and created a good feeling among the members of the Conference. They in turn listened attentively to the mention of specific grievances which the Southern Church held against the Methodist Episcopal Church. Property belonging to the Southern Church had been forcibly seized and was still being held by agents of the Methodist Episcopal Church. Instances were cited of the violation of the Plan of Separation in regard to the location of Churches and the use of propaganda.

The outcome of these frank deliberations was the creation of a commission jointly by the two branches of Methodism. This commission met at Cape May in August, 1876, and effected a satisfactory adjustment of all the points at issue.

During the decade which followed, the great Centenary Conference was held in Baltimore, 1884. For the

first time since the separation the two Churches united their forces in an impressive celebration. This intensified the cordial feeling which had begun to manifest itself and encouraged the faith that some day the two Methodisms would actually become one again.

RECENT NEGOTIATIONS

Although the General Conference of the Methodist Episcopal Church, South, of 1886 proposed a permanent Commission on Federation, nothing definite was done until 1894. Then, carrying out a suggestion by the Ecumenical Conference of 1891, a commission consisting of nine members—three bishops, three ministers, and three laymen—was appointed, and the Methodist Episcopal Church was invited to appoint a like commission.

The Joint Commission of eighteen members met the first time in Foundry Methodist Church, Washington, D. C., in 1898. The practical results of this session were seen in the rearrangement of missionary work in South America and the West Indies, by which the territory was divided between the two Methodisms and definite agreements looking toward coöperation were signed. Both General Conferences approved the work of the Joint Commission.

The Federal Council.—At a memorable session in the city of Cincinnati in March, 1910, the Joint Commission took an important step in advance. A Federal Council for Methodism was organized. It was to consist of eighteen members, nine from each Church, and to have *advisory* powers in regard to missionary work, educational activities, and evangelistic programs, and *judicial*

powers in all "cases of conflict or misunderstanding between the two branches of Methodism."

The Final Stage Initiated.—The Joint Commission met in Baltimore in December, 1910. The business before it was specific. The Methodist Protestant Church had been invited to unite with the Methodist Episcopal Church. Representatives of that Church were therefore present. Also the Evangelical Association and the United Brethren, with other branches of Methodists believed to be sympathetic with the idea of union, were asked to send delegates.

The searching debate which took place resulted in the appointment of a joint committee of nine, three from each of the three Churches represented. This committee was instructed to consider the relations existing among the Churches and, if practicable, bring in to the Joint Commission a plan for the union of the three bodies.

The joint committee of nine reported to a meeting of the Joint Commission on Federation sitting at Chattanooga, Tenn., May 10, 1910. The report recommended: "That the three Churches be reorganized into one connection, to be known as the Methodist Episcopal Church in America, or the Methodist Church of America; that the reorganized Church have common articles of faith, common conditions of membership, a common hymnal, catechism, and ritual; that the governing power be vested in a General Conference and three or four Quadrennial Conferences; that the General Conference consist of two houses; that the Quadrennial Conferences choose the bishops; that the Annual Conference be preserved; that neither the General Conference nor

the Quadrennial Conferénces be left to interpret the constitutionality of their own acts."

Taking this as a basis, the Joint Commission prepared a plan in detail embodying the features set forth and outlining the principles of the arrangement in true constitutional form.

Subsequent sessions of the General Conferences of the Methodist Episcopal and the Methodist Protestant Churches voted approval of the plan, but did not specifically adopt it.

At its session in 1914, held in Oklahoma City, without a dissenting vote the Methodist Episcopal Church, South, adopted the plan as tentative and submitted certain suggestions as to the final form in which some of of the articles should be cast.

Two years later, at Saratoga Springs, the General Conference of the Methodist Episcopal Church declared that it considered the plan outlined "as containing the basic principles of genuine unification of the Methodist bodies in the United States . . . by the method of reorganization"; that it "regarded the unification of the three negotiating Churches by the plan proposed by the Joint Commission on Federation as feasible and desirable"; and declared itself "in favor of the unification of the Methodist Episcopal Church, South, and the Methodist Episcopal Church, in accordance with the general plan of reorganization."

A commission of twenty-five members was appointed to confer with a like commission from the Methodist Episcopal Church, South, and other Methodist bodies in the United States looking to the elaboration and perfecting of the plan.

Through four years of arduous labor the Joint Commission of the Methodist Episcopal Church and the Methodist Episcopal Church, South, wrestled with the problem committed to them for solution. In the spring of 1920 they reached an agreement. An elaborate plan providing for six Quadrennial Conferences, one of which was to be formed by the negro constituency exclusively, all under the jurisdiction of one General Conference, was adopted as "the best arrangement possible at this time."

Soon after this, the General Conference of the Methodist Episcopal Church received the report of its commission. After careful consideration by a special committee extending through more than two weeks the Conference, by an overwhelming vote, declared the "Plan" unsatisfactory and impracticable. A resolution was adopted, however, inviting the Methodist Episcopal Church, South, to join with the Methodist Episcopal Church in a delegated convention of three or four hundred members for the purpose of framing an entirely acceptable constitution for reunited Methodism. Pending action upon this suggestion, the commission of twenty-five members was continued and given power to negotiate a more desirable plan.

THE PRESENT STATUS

When the General Conference of the Methodist Episcopal Church, South, met in Hot Springs, Ark., in 1922, it did not act upon the proposed Plan of Unification for the obvious reason that, since the plan had not been accepted by the Northern branch of the Church, any action would be superfluous. But the General Con-

ference of the Methodist Episcopal Church had continued its Commission of Twenty-Five, and the Southern General Conference created a new Commission, consisting of five bishops, ten preachers, and ten laymen, to continue negotiations. After repeated meetings and careful and prayerful consideration, the Joint Commission agreed on a Plan of Unification, the main features of which are as follows:

1. One General Conference and two Jurisdictional Conferences. The Jurisdictional Conferences to be composed of the same delegates as the General Conference and no measure of the General Conference to take effect until approved by both the Jurisdictions.

2. The existing bishops of both Jurisdictions to become the bishops of the united Church without further action, but no bishop to administer in the Jurisdiction that did not elect him without the consent of a majority of the bishops of the Jurisdiction involved. New bishops to be chosen by the respective Jurisdictions.

3. A Judicial Council, created by the General Conference, which shall have powers in the Church similar to those of the Supreme Court of the United States in civil matters.

4. No member, Church, Conference, or Mission to be transferred from one Jurisdiction to the other without the consent of the person, Church, or Conference involved.

5. The present Discipline of each Jurisdiction to remain in force until changed by the General or Jurisdictional Conference.

This "Plan of Unification" was adopted unanimously

by the Commission of Twenty-Five of the Methodist Episcopal Church and by a majority of 22 to 3 by the Commission of the Methodist Episcopal Church, South.

In May, 1924, the General Conference of the Methodist Episcopal Church in session in Springfield, Mass., adopted the plan with very few dissenting votes, and on July 4 of the same year a called session of the General Conference of the Methodist Episcopal Church, South, assembled at Chattanooga, Tenn., adopted the plan by a vote of 272 for to 75 against.

Since the Plan of Unification involves constitutional changes, it was necessary to refer it to the Annual Conferences for confirmation, and both General Conferences requested the Annual Conferences to express their judgment on the matter in their sessions of 1925. Here the matter rests for the present.

WHAT A UNITED METHODISM WOULD MEAN

In the United States, according to reports of 1923, there were 9,074,603 Methodists. These maintained 69,401 Sunday schools, with 677,884 officers and teachers, and 7,753,608 pupils. Methodist Church organizations numbered 66,321.

What a magnificent aggregate of people who hold the same views of morals and doctrines and differ only by shades in regard to Church government! Consider the tremendous impact upon the world of a single body, "compacted and knit together," of these kindred elements. Let us hope and pray that, whatever may be the outcome of the efforts for organic union, Methodists may at any rate be one in spirit and that they may learn

how effectively to coöperate in building the kingdom of God.

QUESTIONS ON CHAPTER XIII

1. How many different bodies of Methodists are there?
2. Tell about efforts toward union in Canada, England, and Australia.
3. Mention the divisions that have occurred in the Methodist Episcopal Church in America.
4. Describe the early attempts that were made to reunite the Methodist Episcopal Church and the Methodist Episcopal Church, South.
5. What machinery has been created in recent years to hasten reunion?
6. Describe the stages through which negotiations have already passed.

REFERENCE READING

Du Bose's "History of Methodism," pages 67f, 116f, 123f, 374-378.

McTyeire's "History of Methodism," pages 646f, 680f.

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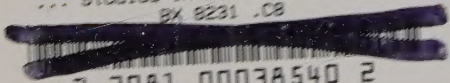
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